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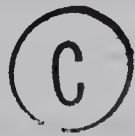
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A STUDY OF THE EFFECTS OF ENVIRONMENT
ON INDIAN STUDENTS' ATTITUDES

BY



JERRY L. SACHER

A THESIS

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The undersigned certify that they have read, and recommend to the
Faculty of Graduate Studies for acceptance, a thesis entitled A Study of the
Effects of Environment on Indian Students' Attitudes submitted by Jerry L. Sacher
in partial fulfillment of the requirements for the degree of Master of Education.

ABSTRACT

The study was designed to compare selected attitudes of Indian student groups living in various environmental situations in southern Alberta with non-Indian students.

The student sample consisted of 173 grade nine, ten, eleven, and twelve students. Thirty-three of the Indian students lived on a reservation and attended a reservation school. Thirty-six Indian students lived on reservations but commuted daily to provincial secondary schools. Thirty-two Indian students boarded in private homes in Lethbridge and attended city secondary schools. The remaining thirty-four Indian students lived in the student residence in Drumheller and attended the high school there. The non-Indian group was composed of a random sample of the entire student population of Drumheller Composite High School.

Attitudes were elicited by means of a response instrument containing fifty statements, a self-anchoring scale, and an evaluation of self scale. The instrument was prepared and used by Bean¹ in a study of Indian and non-Indian student groups in the Sault Ste. Marie area of Ontario in 1966. General attitudes such as radical-conservative and democratic-authoritarian were explored. More specific attitudes which are mentioned in the literature as being common in the Indian culture were also examined. The self-anchoring scale was

¹Raymond E. Bean, "An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes," (Unpublished Master's Thesis, The University of Alberta, Edmonton, 1966)

discarded because of the limited response to this item. The evaluation of self scale was used to determine the degree of positive or negative feeling which students had toward themselves.

Significant differences in response patterns between student groups were measured by applying a chi square test. Those results for which the probability of occurrence by chance was five in one hundred or less were reported as being significant.

In general, the results of this study indicated that boarding in non-Indian homes or living in residence with Indian and non-Indian students and attending integrated schools were the most conducive to attitude acculturation of Indian students of all environmental situations studied. Self-estimate assimilation, however, was found to a larger extent among Indians living on the reservation and attending integrated schools, and among Indians living in residence with non-Indians and attending integrated schools.

The evidence, though not overwhelming, indicated that attitude assimilation occurred more frequently when Indian student contact with the non-Indian culture was maximized. Indian students' self concepts were most similar to non-Indian students' self concepts when the Indians had the security of other Indian peers as well as non-Indians in their environment.

Although Indian students living in residence expressed slightly less similarity in attitude to that of non-Indians than did the Indian students boarding with non-Indians, and slightly less similarity to non-Indian self-estimates than

the group living on the reservation and attending integrated schools, they did respond in a manner which suggested that the residence situation offered the most promise of overall assimilation. It is in the residence situation that Indian students are able to live twenty-four hours a day with non-Indians and still have the security of living with Indian peers.

ACKNOWLEDGEMENTS

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TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND PROCEDURES OF THE STUDY	1
Importance of the Study	1
The Purpose of the Study	2
Assumptions	4
Delimitations of the Study	4
Limitations of the Study	5
Definition of Terms	6
The Questionnaire	8
Administration of the Questionnaire	13
Method of Processing Data	13
Reporting of the Data	15
Summary	15
II. RELATED LITERATURE	17
Evolution of the Present Indian Situation	17
Studies of Attitudes Held by Indian Students	23
Summary	26
III. INTERPRETATION OF GENERAL ATTITUDE RESULTS	27
Tender-Tough and Conservative-Radical	27
Tender-conservative Attitude	27
Tender-radical Attitude	29

CHAPTER	PAGE
Tough-conservative Attitude	30
Tough-radical Attitude	33
Summary	34
Authoritarian-Democratic Attitudes	35
Democratic Attitude	35
Authoritarian Attitude	36
Intolerance or Tolerance of Ambiguity	38
Intolerance of Ambiguity	38
Tolerance of Ambiguity	39
Summary	41
IV. VALUES, ESTEEM, AND OPTIMISM	43
Value Orientation	43
Active-passive Orientation	43
Present-future Orientation	45
Present Orientation	45
Future Orientation	46
Collectivistic-individualistic Attitude	48
Self-Esteem	49
Lack of Self-Esteem	50
Self-Esteem	51
Optimism-Pessimism	52
Optimism	52

CHAPTER	PAGE
Pessimism	54
Summary	55
V . ATTITUDES POSTULATED AS BEING PART OF THE INDIAN	
CULTURE	57
Present, Time, and Work	57
Saving for the Future	57
Enjoying Today	58
Time Consciousness	60
Lack of Time Consciousness	61
Willingness to Work	62
Unwillingness to Work	63
Sharing and Nature	64
Attitude Toward Sharing	64
Attitude Toward Nature	66
Other Attitudinal Differences	68
Attitude Toward Bossing	68
Self-Reliance	69
Faith in People	70
Modesty	71
Summary	72

CHAPTER	PAGE
VI. ATTITUDES TOWARD EDUCATION	75
Students' Doubts About Their Ability	76
Thought or Recall	77
Why and How Much Education	78
The Enquiring Mind	79
Summary	81
VII. STUDENTS' SELF-ESTIMATES	82
Introduction	82
Lack of Significant Differences in Self-Estimates	83
Significant Differences in Self-Estimates	83
Summary	88
VIII. CONCLUSIONS AND IMPLICATIONS OF THE STUDY	90
Conclusions Regarding Procedures	90
Conclusions Regarding Results	91
Implications for Education	95
BIBLIOGRAPHY	97
APPENDIX A. Student Questionnaire	101
APPENDIX B. Frequency of Response	108
APPENDIX C. Results of Chi Square Tests for Significant Differences	112

APPENDIX D. Number of Students, by Groups, Who Agreed
 (A)* or Disagreed (D)* with the Listed
 Self-Estimate Items of Question 52 115

CHAPTER I.

THE PROBLEM AND PROCEDURES OF THE STUDY

Importance of the Study

Much has been written about the problems of Indians in our society.

Mortimore states that:

The Indians have three kinds of barrier to cross: physical--the distance of many reserves from job markets; technical--the lack of vocational skills; cultural--the barriers that separate different ways of behaving; different scales of values, different ways of thinking and feeling.²

The physical barrier is gradually being overcome by new methods of transportation. Technical barriers are being attacked more and more by the introduction of vocational education in Canada and by the expansion of other technical facilities. More must be done in the realm of breaking cultural barriers if we are to maximize the use of the facilities provided under the Technical and Vocational Training Act. Many authors have suggested that the best solution is to assimilate Indian children into the white culture. If we accept this belief, the next logical step is to determine the best method of carrying out this assimilation. The purpose of this study is to provide further information with regard to the affect of environment on Indian student attitudes.

²George E. Mortimore, Roads to Independence, Indian Affairs Branch, Department of Citizenship and Immigration, Catalogue No. C; 71-865 (Ottawa: Queens Printer and Controller of Stationery, 1965) P. 8.

For many years, the Government of Canada, which is responsible for Indian education, has educated Indian children in schools on the reservation. This is still done, but as time goes on, more and more Indian high school students are being transported to integrated high schools or provided with room and board in a non-Indian home in town and asked to attend the local high school. In 1963 a student residence was built in Drumheller along with a vocational high school. A short time later an agreement between the Drumheller Valley School Division and the Government of Canada was reached, whereby Drumheller would hold forty of its one hundred beds at the residence for Indian students. Since the forty Indian students come to Drumheller directly from the reservation and live with sixty non-Indian peers, it would be interesting to discover what effect the residence situation has on these students. Studies by people such as Coleman³ indicate that peer group pressure is the strongest single influence on student attitudes. Consequently we may find significant differences between attitudes of Indian students living in a residence such as the one in Drumheller, and students remaining on the reservation.

The Purpose of the Study

Since Indian students are being educated in four different environmental situations, this study will attempt to determine which of the situations are most conducive to the assimilation of Indian student attitudes with those of non-Indian

³James S. Coleman, *The Adolescent Society* (Glencoe: The Free Press, 1961)

student attitudes . To do this it will be necessary to test the following null hypotheses:

1. Reservation Indians attending reservation schools will exhibit attitudes which are not significantly different from those of non-Indians .
2. Reservation Indians attending integrated schools will exhibit attitudes which are not significantly different from those of non-Indians .
3. Indians boarding in town and attending integrated schools will exhibit attitudes which are not significantly different from those of non-Indians .
4. Indians living in residence and attending integrated schools will exhibit attitudes which are not significantly different from those of non-Indians .
5. Indians living on the reservation will exhibit attitudes which are not significantly different from those of non-Indians .
6. Indians living with non-Indians will exhibit attitudes which are not significantly different from those of non-Indians .
7. Reservation Indians will exhibit attitudes which are not significantly different from those of Indians living with non-Indians .
8. Reservation Indians attending reservation schools will exhibit attitudes which are not significantly different from those of reservation Indians attending integrated schools .
9. Indians boarding in town will exhibit attitudes which are not significantly different from those of Indians living in residence .

Assumptions

The study assumes that the procedures used to elicit the attitudes are a valid approach to attitude comparison.

The study assumes that the students' responses expressed their true opinions toward each item of the instruments.

The study assumes that the instrument items were similarly understood by all students.

The study assumes that a few selected attitudinal response items provided an indication of general predispositions in an attitude area.

The study assumes that Drumheller high school students exhibit attitudes similar to those of typical Alberta high school students.

Delimitations of the Study

The sample group of non-Indian students was made up of a random sample of the entire population of Drumheller Composite High School. The sample group of Indian students living in residence and attending integrated high schools was made up of the entire group of Indian students living in the Drumheller residence.

The group of Indian students boarding in town and attending integrated schools was made up of the entire group of Indian students boarding in Lethbridge and attending either of the two high schools in Lethbridge. The group of students living on the reservation and attending integrated schools was made up of the entire high school Indian student population at Cardston Senior High School,

Matthew Halton Jr.-Sr. High School in Pincher Creek, Fort MacLeod High School, and Saint Michael's High School in Pincher Creek. The group of Indian students living and attending school on the reservation was made up of the entire high school population of St. Mary's Residential School in Cardston.

Attitude expression was limited to the instrument items which allow for a positive or negative reaction at four levels of intensity.

Statistical tests of results were limited to comparing each Indian group with the non-Indian group; combining the two reservation groups and comparing them with the combination of the two groups of Indians living with non-Indians; and then comparing each of the two combined groups with the non-Indian group. Statistical tests were limited to comparing group responses. Relationships, if any, between items were not examined.

Limitations of the Study

This attitude study was based on a student sample in southern Alberta. The results of the study may not apply to students of other geographic areas. Drumheller high school students may not exhibit attitudes similar to those of typical Alberta high school students and thus the non-Indian group against which the various Indian group attitudes were compared may not give a true reflection of the similarities and differences that exist between non-Indians and various Indian groups.

One or two statements were used to access each attitude dimension. A broad interpretation of these results, beyond the idea expressed in the instrument items, may be an insupportable generalization of the specific reaction obtained.

As with other such studies, the attitudes have been assessed by obtaining reactions to written statements. How closely these reactions correspond to attitude responses in life situations is not known.

Due to the low reliability of the questionnaire, a later study of the same groups could have yielded different results.

Definition of Terms

Since many of the terms used in this study were also used in a study completed by Bean in 1966, and since they will be used with a similar meaning in this study, the following was an excerpt:

Indian. As used in this study the word "Indian" refers to students who were registered as band members in official band records.

Non-Indian. In this study the term "non-Indian" refers to students of any ethnic origin who were not members of an Indian band.

Attitude. As used in this study an "attitude" is defined as "...an affectively toned idea or group of ideas predisposing the organism to action with reference to specific attitude objects⁴ as measured by responses to a questionnaire.

Attitude dimensions considered in this study are:

Tough and tender. In this study "tough" and "tender" have the meanings as used by Eysenck who believes there is an attitude continuum for which, On the one side we have the practical, materialistic, extroverted person, who deals with the environment either by force (soldier) or by manipulation (scientist). On the other side we have the theoretical, idealistic, introverted person who deals with problems either by thinking (philosopher) or by believing (priest).⁵

⁴H. H. Remmers, Introduction to Opinion and Attitude Measurement (New York: Harper and Brothers, 1953), p. 3.

⁵H. T. Eysenck, The Structure of Human Personality (London: Methuen and Co., 1960), p. 367.

These attitudes are operationally defined by the instrument items which are designated as "tender" or "tough" in Appendix B.

Radical and conservative. In this study the terms "radical" and "conservative" have the common meanings of generally being desirous of changing the status quo in the first case and supporting and preserving it in the second. These attitudinal predispositions were considered to define a continuum.⁶ These terms are operationally defined by the instrument items as noted in Appendix B.

Authoritarian and democratic. The terms "authoritarian" and "democratic" have the meanings as used and expanded in the California studies.⁷

The "authoritarian" personality is prejudiced, conventional, inclined to think in rigid categories, intolerant of ambiguity, anti-scientific, suggestible, gullible, and autistic. "Democratic" is defined as the opposite of authoritarian.

Activistic and passivistic. The terms "activistic" and "passivistic" refer to an hypothesized continuum toward one extremity of which would be persons who are striving, energetic, and achievement oriented. Persons near the passive end would be stoical, accepting, and lacking in achievement orientation.⁸ Appendix B indicates the items used to test these attitudes.

Future-oriented and present-oriented. The "future-oriented" person would be more willing to forego present pleasures for future gain, more willing to plan for the future, and more willing to accept present drudgery if necessary to achieve desired future goals than would the "present-oriented" person.⁹

Individualistic and collectivistic. The term "individualistic" defines an attitude of independence from the family and generally from other persons. The term "collectivistic" defines an attitude of dependence and close ties with the family and other persons.¹⁰

⁶Ibid., p. 363; and Remmers, op. cit., p. 168.

⁷T. W. Adorno et al., The Authoritarian Personality (New York: Harper and Brothers, 1950), p. 228ff.

⁸Bernard C. Rosen, "The Achievement Syndrome: A Psychocultural Dimension of Social Stratification, American Sociological Review, XXI.

⁹Ibid., p. 208.

¹⁰Ibid.

Self-esteem. "Self-esteem" is defined as valuation of oneself. It does not necessarily reflect position, ability, or other objective qualities.¹¹ As with all other items, the working definition is limited to the instrument items used to test this dimension.

Optimism and pessimism. "An inclination to put the most favourable construction upon actions and happenings, or to anticipate the best possible outcome,¹² is the meaning given the term "optimism" as used in this study. "Pessimism" is defined as the opposite of optimism.

Self-assurance. "Self-assurance" is defined as being sure and confident of oneself.

Intolerance of ambiguity. The tendency to perceive ambiguous situations as a source of threat is defined as intolerance of ambiguity.¹³

Integrated school. A regular town or city school operated by the local school board and accepting Indian as well as non-Indian students.

The Questionnaire

The instrument used in this study was drawn from an attitude study conducted by Bean in 1966. It was selected because it had been carefully prepared after drawing on the works of Eysenck, Hasson, Adorno, Rosen, Rosenberg, Simpson, Yinger, Budner, Reifel, Levasseur, Allport, Anisfeld, Munoz, and Lambert. In addition to this, the questionnaire had been designed to elicit

¹¹Morris Rosenberg, "Self-Esteem and Concern With Public Affairs," *Public Opinion Quarterly*, XXVI, No. 2 (Summer, 1962), p. 201.

¹²Webster's Seventh New Collegiate Dictionary (Springfield: C. & C. Merriam Company, 1963), p. 592.

¹³Raymond E. Bean, An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes. (Unpublished Master's Thesis, University of Alberta, Edmonton, 1966) pp. 8-11.

attitudes from adolescent Indians and non-Indian students. A description of the preparation and validation as carried out by Bean follows:

The first form of the questionnaire contained forty-five statements, a self-anchoring scale, and an evaluation of self scale. This questionnaire was administered to fifty-nine grade eight Indian and non-Indian boys and girls in February, 1964, and readministered to the same students two weeks later. As a result of this administration the questionnaire was modified in a number of respects. A number of items were discarded because they were ambiguous or because they elicited almost identical responses from all students.

The final form of the questionnaire contained fifty statements, a self-anchoring scale, and an evaluation of self scale containing eighteen adjectives and their opposites. A copy of the final questionnaire form is given in Appendix A.

Statements one to eight, dealing with the tender-tough, radical-conservative dimensions, were taken from the work of Eysenck.¹⁴ Statements nine and ten, regarding democratic orientation, were from Hasson.¹⁵ Statements eleven and twelve, which dealt with the authoritarian-democratic dimension, were from the work of Adorno et al..¹⁶ Statements thirteen to eighteen, regarding achievement orientation, were taken from the work of Rosen.¹⁷ Statements nineteen and twenty, which were used to test self-esteem, were from Rosenberg.¹⁸ Statement twenty-one was constructed by the researcher,

¹⁴H. T. Eysenck, The Structure of Human Personality (London: Methuen and Co., 1960).

¹⁵Abdel-Bassit M. Hasson, "Attitude of American Educated Foreign Students Toward American Democratic Orientation," The Journal of Social Psychology, 57 (August, 1962), pp. 265-275.

¹⁶T. W. Adorno et al., The Authoritarian Personality (New York: Harper and Brothers, 1950), p. 228 ff.

¹⁷Bernard C. Rosen, "The Achievement Syndrome: A Psychocultural Dimension of Social Stratification," American Sociological Review, XXI, (April, 1956), pp. 203-211.

¹⁸Morris Rosenberg, "Self-Esteem and Concern With Public Affairs," Public Opinion Quarterly, XXVI, No. 2 (Summer, 1962), pp. 201-211.

while statement twenty-two was taken from Simpson and Yinger.¹⁹ These two statements tested the students optimism. Statements twenty-three to twenty-six, regarding intolerance of ambiguity, were from Budner.²⁰ Statements twenty-seven to thirty-two were based on a paper by Reifel.²¹ They had reference to attitudes toward time and work. Statements thirty-three to thirty-eight were based on a paper by Levasseur²² and measured attitudes toward the concept of nature and the concept of sharing. Statements thirty-nine to fifty were of the researcher's construction. These statements measured attitudes toward bossing, dependence, trustworthiness of others, friends, discussing the more intimate items of apparel, and attitudes toward learning. Item fifty-one was a modified version of a self-anchoring scale as discussed by Allport.²³ It was used to measure occupational aspiration and certainty of achievement of the chosen occupation. Item fifty-two was derived from an evaluation of self scale as used by Anisfeld et al..²⁴

The previously mentioned test-retest data were used to calculate a reliability coefficient using the Spearman rank correlation coefficient for each item.²⁵ Twenty-five pairs of test-retest data were

¹⁹George E. Simpson and J. Milton Yinger, Racial and Cultural Minorities (New York: Harper and Row Publishers, 1958), p. 94.

²⁰Stanley Budner, "Intolerance of Ambiguity as a Personality Variable," Journal of Personality, XXX, No. 1, (March, 1962), p. 29.

²¹Ben Reifel, "To Be or To Become?" (Toronto: Indian-Eskimo Association, undated pamphlet).

²²Leon Levasseur, O.M.I. "Some Differences Between Canada's Indians and Her More Recent Settlers." (Toronto: Indian-Eskimo Association, undated pamphlet).

²³Gordon W. Allport, Pattern and Growth in Personality (New York: Rinehart and Winston, Inc. 1961), p. 413.

²⁴Moshe Anisfeld, Stanley Munoz, and Wallace E. Lambert, "The Structure and Dynamics of the Ethnic Attitudes of Jewish Adolescents," Journal of Abnormal and Social Psychology, 66 (January, 1963), pp. 31-36.

²⁵Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences, (New York: McGraw Hill Book Company, Inc., 1956), pp. 202-213.

randomly drawn from the fifty-nine possible pairs. The calculated correlation coefficients ranged from .82 to .00. These are listed in Table I.

For a sample of twenty-five a rho value of .336 is significant at the 5 per cent level of confidence while a value of .475 is significant at the 1 per cent level.²⁶ The obtained values were based on a 4, 3, 2, and 1 scoring which did not entirely apply to the data based on an agree or disagree count of respondents. Presumably reliability was improved by collapsing responses from four categories to two, since this procedure retained the direction of response factor but eliminated the intensity factor.

As a further measure of reliability the percentage was calculated of those subjects who responded in the same fashion on the retest as they had on the test. For these calculations the response categories SA and A were combined as were the D and SD responses. The results ranged from 44 per cent to 100 per cent. These results are listed in Table I also.²⁷

²⁶Siegel, op. cit., p. 284

²⁷Raymond E. Bean, *An Exploratory Comparison of Indian and Non-Indian Students' Attitudes*, (Unpublished Master's Thesis, University of Alberta, Edmonton, 1966) pp. 12-15.

TABLE I *

TEST-RETEST RELIABILITY DATA FOR EACH STATEMENT AS CALCULATED
BY USE OF THE SPEARMAN RANK CORRELATION COEFFICIENT,
AND AS CALCULATED ON A PERCENTAGE BASIS

Statement number	Rho value	% Responding similarly	Statement number	Rho value	% Responding similarly
1	.56	72	27	.64	72
2	.00	44	28	.65	88
3	.19	52	29	.62	92
4	.06	60	30	.49	72
5	.49	80	31	.54	88
6	.41	72	32	.21	76
7	.15	56	33	.82	88
8	.28	92	34	.59	76
9	.60	80	35	.45	92
10	.32	60	36	.38	92
11	.70	84	37	.41	72
12	.23	60	38	.02	60
13	.23	60	39	.22	62
14	.38	72	40	.66	80
15	.44	76	41	.75	96
16	.11	88	42	.47	92
17	.43	88	43	.71	80
18	.13	76	44	.30	72
19	.37	72	45	.34	100
20	.56	80	46	.79	84
21	.52	76	47	.32	84
22	.31	72	48	.72	88
23	.43	84	49	.59	100
24	.48	80	50	.62	92
25	.53	92	51	.29	64
26	.33	68	52	.49	-

NOTE: This table indicates that for statement five a rho value of .49 was obtained. For this same statement 80 percent of the students responded similarly on the test and on the retest when only direction of response was considered.

* Reproduced from Bean, op. cit., p. 16.

Administration of the Questionnaire

The Indian Affairs Branch of the Government of Canada, provided the names of Indian students living in each of the four environmental situations previously mentioned as being under study. They also provided the name of the school each was attending. The principals in each of the schools were given the names of the students to be surveyed in their respective schools, together with sufficient questionnaires to meet the need. Between the dates of March 5, and May 3, 1968, the questionnaire was administered to the subjects of the study.

Method of Processing Data

The data on each item were compiled for each of the four Indian groups and for the one non-Indian group. The fifty attitude items were then grouped into thirty-five major attitude areas.

The tabulated data were tested for significant differences. Each of the Indian groups was compared with the non-Indian group. Reservation Indians attending reservation schools were compared with reservation Indians attending integrated schools. Indians boarding in town were compared with Indians living in a student residence. The two groups of Indians living on the reservation were combined and compared with the non-Indian group. The residence and boarding Indians were combined and compared with the non-Indian group. The combined group of reservation Indians was compared with the combined group of Indians living in residence and Indians boarding in town.

The chi square technique was used to test for significance in the form of a two-by-four contingency table having three degrees of freedom.

The formula as given by Ferguson²⁸ is:

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

Only relationships which were found to be significant at the five percent level or at a lesser probability of occurrence by chance are reported.

Item fifty-one which is a self anchoring scale to test occupational expectations was discarded because of the limited response to this item.

Item fifty-two which contains eighteen continuums on which students can rate themselves from one to six with regard to such traits as brave-cowardly, handsom-ugly was handled in the following manner. Due to the limited selection and in some cases no selection of a certain number or numbers, it was deemed necessary to treat each continuum on a strictly agree or disagree basis by dichotomizing the responses between three and four. Six, five, four then become agree and three, two, one become disagree.

For the treatment of item fifty-two, each of the four Indian groups was again compared with the non-Indian group. The four Indian groups were then combined and compared with the non-Indian group.

²⁸George A. Ferguson, Statistical Analysis in Psychology and Education (Toronto: McGraw Hill Book Company Inc. 1959) p. 158.

The chi square technique was again used to test for significance, however, this time it was carried out in the form of the two-by-two contingency tables having one degree of freedom. In cases where the expected frequency is less than five, Yates's correction for continuity was used.

Reporting of the Data

In the tables of raw score results and in the reporting of significant differences in responses to the items, abbreviated forms were used to designate the different groups. The designations used are as follows:

RE--designates Indian students living on the reservation and attending grades nine, ten, eleven, or twelve on the reservation.

RI--designates Indian students living on the reservation and attending grades nine, ten, eleven, or twelve in a regular integrated high school off the reservation.

BO--designates Indian students boarding in non-Indian homes and attending integrated high schools.

RE- designates Indian students living in a student residence with non-Indian students and attending integrated high schools.

NI- designates the non-Indian student group.

Summary

This chapter has defined and delimited the problem and has indicated the purposes of the study. It has set forth the hypotheses which are tested in this study.

The study sample has been discussed. The procedures used for

collecting and analyzing the data have been indicated. Further chapters will provide the background literature related to the thesis, will report the data, and will comment on the results obtained from the analysis of the data.

CHAPTER II

RELATED LITERATURE

This chapter provides a brief view of the factors which have led to the Indian's present situation and attempts to provide some insight into the attitudes which have been generally attributed to present day Indians. It goes on to explore the current studies which have been done on Indian student attitudes.

Evolution of the Present Indian Situation

Before the coming of the white man to Alberta, Indians had formed bands with distinctive laws, customs, and languages. Different bands had different ways of obtaining the fundamental necessities of life. They had a religion and a very definite code of behavior toward fellow members of the band. Each group lived within its own set of laws and mores and within the geographic area prescribed not by formal agreement and detailed maps, but more out of use and tradition. If an Indian from one band roamed into the territory of another tribe he was assumed to be a member of a war party or a thief. Consequently he was usually killed.

When white men began arriving on the east coast of the North American continent, they brought with them an advanced technology, horses, liquor, and new forms of disease. As they gradually forced themselves west-

ward, the Indians of Alberta obtained horses and with them the ability to travel much greater distances in a much shorter time. The Blackfoot Indians that lived in south and central Alberta were a roaming band that lived primarily by hunting the buffalo. They were a proud and a warlike people. It was not long before the horse became a symbol of status and wealth. As a result it soon became common to raid other bands of Indians in the hope of obtaining more horses. Thus warfare between different bands of Indians greatly increased.

The white traders were the first to move into the west. They traded various items including guns and liquor to the Indians in exchange for furs. This had several affects on the life of the Indian. It gave him the ability and the desire to kill great herds of buffalo at one time. It made the Indian more capable of waging war and consequently wars increased even more. But possibly worst of all it made a group of people who had never known liquor, the slave of alcohol. For as Diamond Jenness states: "The Indians, unlike many other primitive peoples, had no alcoholic beverage in prehistoric times, and from the earliest days of settlement they abandoned every restraint in their frenzy for the white man's firewater."²⁹

Thus began a new era for the Indian. He began to kill more and more buffalo and to engage in more and more raids. Drinking parties were so intense

²⁹Diamond Jenness, The Indians of Canada Third Edition (Ottawa: National Museum of Canada, Bulletin 65, Anthropological series No. 15, 1955) p. 253.

that when one was about to begin the Indian women would take away anything that could be used as a weapon and hide until the bout was over . Jenness goes on to say:

On the plains the advent of the fur trade and the introduction of horses produced a similar result . Firearms and horses converted the buffalo hunt into a royal sport that attracted tribes from far and near . The tribes that jostled together on this amazing hunting-ground combined the buffalo chase with ceaseless wars, and raided each other for firearms, horses, and scalps until the whole area from the Rockies to the Great Lakes became a perpetual battlefield War and confusion reigned everywhere while the buffalo diminished apace . About 1879 the herds at last failed to appear, and the Indians, dying of starvation, had to accept unreservedly the conditions laid down by the white man.³⁰

With the coming of more white men came epidemics of disease previously unknown to the Indian . Since he had built up no immunity , great numbers died in a very short time . Later buffalo herds began to disappear as a result of the uncontrolled hunting and settlement of whites in what previously was hunting area . Indians began to starve and exerted a vain attempt to stem the flow of whites to the west .

With the ravages of tribal wars, disease, and starvation taking their toll, the Indians gradually came to realize that they could no longer resist the overwhelming numbers of white settlers and that they would starve unless they came to some agreement with the white government . From this came the treaties and with them the reservation .

³⁰ Ibid . p . 256 .

Confinement to the reservation meant that Indians could no longer live by hunting and roaming as they had done in the past. Consequently the white government began providing rations for the Indians. Missionaries had been working for many years to convert the Indians to Christianity. With the new situation they became more effective than ever. The Indian religion was almost completely destroyed and attempts were made to replace it with Christian beliefs. The Indians looked for proof that the new way was the right way. If things went well for them they believed that the white man's God was strong, but when things did not go well many of them discarded the new religion. Now we have a situation where the old beliefs and ways of living have been destroyed but no suitable substitute has been found.

Disease and alcohol demoralized and destroyed the Indians just when they needed all their energy and courage to cope with the new conditions that suddenly came into existence around them. The old order changed completely with the coming of Europeans.³¹

Proud people do not like to be cared for like children, restricted in their freedom, and forced to obey orders from outsiders. Disease, starvation, tribal wars, and alcohol had removed their ability to resist and consequently they were forced to accept the situation no matter how distasteful it may seem to them. With the passing of time new generations grew up but the opportunity to prove oneself in the old way no longer existed. The feeling of the Indian people

³¹Diamond Jenness, The Indians of Canada Third Edition (Ottawa: National Museum of Canada, Bulletin 65, Anthropological series No. 15, 1955) p. 254.

toward the end of the nineteenth century is clearly expressed by John MacLean when he says:

Stories of the old buffalo days are told, wherein the narrator has been one of the principal actors, and as the aged man tells vividly of battles, scalps, hair-breadth escapes, horses, and women captured, and glorious wounds, the hearts of the young men are thrilled, and they long for the time when they may follow in the footsteps of their forefathers; but when they step beyond the lodge they see the agent's house, and they are at once confronted with the fact that the pale-face dwells in the land, and he has come to rule. Thoughts too deep for words rankle in their breasts, and fain would they live a hunter's life and taste the sweets of war.³²

From the earliest days of Indian confinement to reservations, the government has attempted to organize the reserve in such a manner as to make it self sufficient. Attempts at mining, farming, cattle raising and other things have met with only limited success. Beatty is referring to the American Indian but much of what he says is also true of the Canadian Indian.

In the case of the Indians, a century of repression, segregation and so-called education served only to deculturate rather than acculturate them. Confined for many years to their reservations, their barren acreages reduced by two-thirds, exploited by whites, decimated by poverty and disease, continued use of their native language, customs, religion and institutions discouraged, and forced to live on Government doles, their population steadily declined and they seemed much nearer annihilation than assimilation.³³

³² John MacLean, Canadian Savage Folk (Toronto, Briggs, 1896) p. 18.

³³ Willard W. Beatty, Education for Cultural Change (U.S. Department of the Interior Bureau of Indian Affairs, 1963) p. 115.

Those business ventures that did flourish were controlled to such an extent by the white agent that the individual Indians were unable to take an active interest in them. As a result they did not learn to manage their own affairs nor did they come to realize the effect of their labor on their economic situation. Hands states:

If one of the cattle is sold, they are merely notified of the event by the agency. Thus, particularly for small owners unable to anticipate the sale of their beef, the credit at the agency is like the unexpected appearance of a treasure ship and becomes an occasion for celebration. It is scarcely ever possible for anyone, even a large owner, to order one of his cattle killed, so as to obtain ready cash.³⁴

These and other factors have left the present generation of Indians in a rather sorry state. Years of dependence on the Government have made it extremely difficult for them to be self sufficient. The present living conditions of our Canadian Indians is clearly explained by Thompson:

We see, even today, the Indian adults and older people and children living on reserves suffering from a low standard of living, many on bare existence, many on welfare, with little or no responsibility, with little or no self-autonomy.³⁵

Some Indians have been able to overcome the seemingly insurmountable obstacles to success. Thompson suggests that these successful Indians should be studied in the hope of finding an answer for the others.

³⁴Lucien M. Hanks, Jr. and Jane Richardson Hanks, Tribe Under Trust (Toronto: University of Toronto Press, 1950) p. 68.

³⁵Phil Thompson, "The Reserve Tomorrow," The Northian Vol. 2 No. 3 (June, 1965) p. 12.

I think the only comparison we can make is to look at those Indians who have become successful in the general society and notice the obvious factors common to these people. The most obvious are education and adaptation.³⁶

For this adaptation and education to take place in the average Indian, Gzowski suggests that:

We'll also have to teach the Indians to want our kind of education. We'll have to do what amounts to coaxing him into our world bit by bit, ...³⁷

Studies of Attitudes Held by Indian Students

This study will concern itself with that portion of adaptation that reflects itself in attitudes. Research designed to determine differences and similarities between Indian and non-Indian attitudes is limited and studies to determine the affects of environment on these attitudes are almost non-existent. A recent study by Bean³⁸ compared Indian and non-Indian student attitudes in northern Ontario. He found a significant difference between Indian and non-Indian student attitudes with regard to more than one-half of the areas that were explored.

³⁶Ibid. p. 12.

³⁷Peter Gzowski, "Last Chance to Head Off a Showdown With the Canadian Indian," Macleans 76 (July, 1963) p. 4.

³⁸Raymond E. Bean, "An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes," (Unpublished Master's Thesis, The University of Alberta, Edmonton, 1966).

A study entitled "Social Class and Levels of Aspiration Among Selected Alberta High School Students" was conducted by Strong³⁹ in 1963. A number of Indian youth were included in this study. She found that the students' achievement orientation and level of aspiration were directly related to the social class position as determined by the parents' occupations.

The study of value orientations carried out by Gue led him to state that:

It could be hypothesized that at the age of fourteen the Indian adolescent takes tentative steps towards the value orientations of the dominant white culture, but retreats to the typical Indian value orientations at the age of fifteen and later.⁴⁰

His study also revealed that the stereotype of the Indian is inaccurate. Non-treaty Indians were found to acculturate more readily than treaty Indians, but the whole of Indian acculturation was weak at best.

In a study by Zentner,⁴¹ Indian and non-Indian attitudes of students in Alberta and Oregon were contrasted. Not only were attitudes toward several topics found to vary greatly from non-Indian to Indian, but attitudes of Indians in Alberta were found to be different from those of Indians residing in Oregon.

³⁹Mary S. Strong, "Social Class and Levels of Aspiration Among Selected Alberta High School Students." unpublished Master's Thesis, The University of Alberta, Edmonton, 1963).

⁴⁰Leslie Robb Gue, "A Comparative Study of Value Orientations in an Alberta Indian Community," unpublished Doctoral Dissertation, University of Alberta, Edmonton, 1967.

⁴¹Henry Zentner, "Parental Behavior and Student Attitudes Towards Further Training Among Indian and Non-Indian Students in Oregon and Alberta," Journal of Educational Research Vol. 9 (1963).

Hamilton's study of problems in integrated schools revealed, among other things, that

...physical entry of Indians into a school does not necessarily lead to true integration... Perhaps the differences in student responses obtained... reflect some underlying differences in environmental conditions.⁴²

He also found that the majority of teachers as well as Indian and non-Indian students favoured a policy of integration in the schools.

Thus we find a good deal of research to support the conclusion that there are attitude differences between Indian and non-Indian high school students. This difference in attitude can be attributed to the effects of environment if we accept Beatty's statement that "...the whole of the experiences which we call culture, are acquired characteristics which have to be learned in each generation by Whites as well as Indians."⁴³

If the environmental forces were to change it is possible that the attitudes of the people involved would change. Allport points out that,

Some sociologists hold that when groups of human beings meet they normally pass through four successive stages of relationship. At first there is sheer contact, leading soon to competition, which in turn gives way to accommodation, and finally to assimilation.⁴⁴

⁴²William Leslie Hamilton, "The Perception of Problems Associated With Inter-Group Relations in Integrated Schools." unpublished Master's Thesis, The University of Alberta, Edmonton, 1966).

⁴³Willard W. Beatty, Education for Cultural Change (U. S. Department of the Interior Bureau of Indian Affairs, 1953) p. 127.

⁴⁴Gordon W. Allport, The Nature of Prejudice (Reading, Mass.: Addison Wesley Publishing Company Inc. 1958).

The prime purpose of this study is to determine if in fact the placement of Indian students in non-Indian environments will increase the similarity of their attitudes to those of non-Indians.

Summary

This chapter has reviewed the related literature of this attitude study. It has shown how many incidents in the history of the American Indians have served to deculturate rather than acculturate them. Abuse, misfortune and child-like treatment appear to have developed in many adult Indians, a set of attitudes commonly attributed to juveniles.

Recent studies of Indian student attitudes have shown that differences in attitudes do exist between Indian and non-Indian students. It has also been found that Indian students living in one geographic area can have attitudes which are different from Indian students living in another geographic area.

Further chapters of this study will endeavour to objectively document, on a statistical basis, the similarities and differences between responses elicited by the instrument items for various student groups.

CHAPTER III

INTERPRETATION OF GENERAL ATTITUDE RESULTS

This chapter of the study reports the results and provides some interpretation of the results for statements one to twelve and twenty-three to twenty-six of the questionnaire. The tables in the appendixes indicate the frequency distribution of subjects by groups who strongly agreed, agreed, disagreed, or strongly disagreed with each of the statements. Responses are also grouped into attitude areas and depicted on tables which indicate which groups were significantly different from other groups in terms of these attitude areas.

TENDER-TOUGH AND CONSERVATIVE-RADICAL

Of the first eight items used, two were chosen as indicative of a tender-conservative outlook, two as indicative of a tender-radical attitude, two as indicative of a tough-conservative attitude, and two as indicative of a tough-radical attitude.

Tender-conservative Attitude

Statements one and five were included to assess the tender-conservative attitude. These two statements were:

1. We should believe without question all that we are taught by the church.

2. Religion offers the best hope of survival in our civilization.

A comparison of the four sample Indian groups with the NI group revealed that the RR, BO, and RE groups were all significantly different from the NI group in the tender-conservative area. Only the RI group yielded a result which was not significantly different from the NI group. Hypothesis two was supported by this result, but hypothesis one, three, and four were not.

In response to item one, all four groups of Indians agreed more frequently than NI students while the RR group strongly agreed three times as often as any other group. This might very well be attributable to the fact that the RR group is attending a Roman Catholic mission school. Responses to item five also showed a greater number of agree responses on the part of all Indian groups than on the part of the NI group.

When the RR and RI groups were combined and compared with the combined groups of BO and RE the difference was significant at the five per cent level. The combined BO and RE groups agreed more often with statements one and five than the RR and RI groups. The combined RR and RI groups were therefore more closely in agreement with the NI group than the BO and RE combined group, although a comparison of both combined groups with the NI group revealed a difference at the significant level in both cases. This result rejects hypotheses five, six, and seven.

A comparison of the RE with the BO group revealed no significant difference and thereby supported hypothesis nine. Comparing the RI and RR

groups on the other hand revealed a significant difference, with responses of RI more similar to those of the NI group. This supports hypothesis eight.

The results of statements one and five indicate support for the tender-conservative attitude on the part of the RR, BO, and RE groups. The RI and NI groups tend to reject the tender-conservative attitude.

Tender-radical Attitude

Agreement with statements two and six was considered to be indicative of a tender-radical outlook. These two statements were:

2. The death penalty is barbaric and should be abolished.

6. Control by another nation is better than going to war.

NI, RE, and BO groups expressed disagreement with statements two and six although in all three cases the disagreement with statement six was greater than with statement two. NI students provided the highest percentage of disagree or strongly disagree responses while the RE group disagreed slightly less and the RO group still less frequently. Both RI and RR groups agreed with statement two but disagreed with statement six.

RR, RI, and BO groups produced significantly less disagreement with the tender-radical attitude than did the NI group. The difference between the attitudes of the RE and NI groups did not reach significance in this area. This supports hypothesis four but tends to reject hypothesis one, two, and three.

When RR and RI were grouped together and compared with the NI group, the difference reached the level of significance, as did the difference between

the NI group and the combined BO and RE groups. A comparison of the combined RR and RI group with the combined BO and RE group also showed a significant difference. These results supported hypothesis five and six but rejected hypothesis seven.

In this case the RR and RI combined group strongly agreed with the tender-radical attitude over three times as often as did the combined group of BO and RE students. This indicates that while both combined groups are different with regard to the tender-radical attitude, the BO and RE group less frequently selected responses in a different manner than the NI group.

A comparison of the RE group with the BO group showed no significant difference, as did the comparison of the RI and RR groups. This result supported hypotheses eight and nine.

Apparently the tender-radical outlook, as defined by these statements, did not appeal to the subjects of this study though the number of students rejecting this attitude was greatest among NI students, somewhat less pronounced among RE and BO students and much less pronounced among RI and RR students.

Tough-conservative Attitude

Statements three and seven were included to test the tough-conservative outlook toward the world. These statements were:

3. The so-called underdog deserves little sympathy or help from successful people.

7. Most people on relief are living in reasonable comfort.

By far the strongest disagreement with statement three was expressed by the NI group. Their disagreement was almost unanimous, with almost one half of the group responding with strongly disagree. The various Indian student groups were much less definite in their position, however, only the RI group selected more negative than positive responses. The RR group was evenly divided on the question and both the BO and RE groups showed mild agreement with the statement.

Responses to item seven tended to be opposite those given for item three. The NI group mainly agreed with item seven while all four of the Indian groups disagreed. This apparent difference in attitude may be attributable to the different concept of relief held by Indians as opposed to non-Indians. Indians, in all likelihood see relief as the situation that exists on the reservation. Non-Indians, on the other hand, are likely to see relief as a person or family on welfare. Looking at the question from these two vastly different perspectives it is not difficult to see why it would elicit different responses from one group than from the other.

Since the meaning taken from item seven is likely to be so different from one group to the next, and since most groups tended to agree with one item and disagree with the other, it is likely that items three and seven do not in fact measure the tough-conservative attitude. This belief receives additional support from the fact that a test for significance of difference between the NI group and the RR, RI, BO, and RE groups revealed no significant differences. These results supported hypotheses one, two, three, and four.

When the RR and RI groups were combined and compared with the NI group the result was no significant difference. The combined BO and RE group also showed no significant difference when compared with the NI group and also when compared with the combined RR and RI group. These results supported hypotheses five, six and seven.

A comparison of the RE and BO groups also yielded no significant difference. It was only when the RR group was compared with the RI group, that a significant difference was found. These results supported hypothesis nine and rejected hypothesis eight.

Both the RR and RI groups tended to reject the tough-conservative attitude, however the RR group strongly disagreed far more frequently than the RI group. This would seem to place the RI group nearer to the position of the NI group with regard to the tough-conservative attitude than the RR group.

Although it seems apparent that the instrument did not measure the tough-conservative attitude, it is interesting to note that almost one hundred per cent of the NI group responded negatively to the idea that the underdog deserves little sympathy, while the various Indian groups were either in agreement or were divided on the question.

The NI group agreed that people on relief are living in reasonable comfort while all of the Indians student groups disagreed with this attitude.

Tough-radical Attitude

Agreement with statements four and eight was indicative of a tough-radical attitude toward life. These statements were:

- 4. Most people believe in evolution.
- 8. Sunday observance is old fashioned.

In their responses to statement four the groups all registered a majority in agreement. The NI group registered almost two to one in favour of the statement while the various Indian groups only slightly favoured the statement. The BO group was more similar to the NI group than any of the others.

Statement eight evoked strong disagreement on the part of all Indian groups with the RR group selecting strongly disagree more frequently than all other possibilities combined. The NI group also disagreed, but to a much lesser extent.

A comparison of the four Indian groups with the NI group revealed a significant difference in every case. This rejected hypotheses one, two, three, and four.

When the RR and RI groups were combined and compared with the NI group, a significant difference was shown. A significant difference was also found when the combined group of BO and RE was compared with the NI group. A comparison of the combined RR and RI group with the combined BO and RE group showed no significant difference. This result supported hypothesis seven but rejected hypotheses five and six.

A comparison of the RI and RR groups indicated that the difference was significant. The number in favour and opposed to the tough-radical outlook were the same in both groups, but the number selecting strongly disagree was far higher in the RR group. The comparison of the BO and RE groups also yielded a significant difference. The number of positive and negative responses were once again very similar, however, the RE group selected strongly agree far more frequently than did the BO group. This rejected hypotheses eight and nine.

The tough-radical attitude seems to be less acceptable to the various Indian groups than to the NI group. In fact the NI group was evenly divided on whether to accept or reject this outlook, while the Indian groups rejected it with a two to one majority. The Indian group with the highest frequency of positive responses to the tough-radical attitude was the BO group.

Summary

The preceding eight statements indicated that the four groups of Indian students favoured the tender-conservative attitude while the NI group favoured the tough-radical attitude. Of the Indian groups, the one coming closest to accepting the tough-radical attitude is the BO group. This suggests that the environment in which the BO group is living is having the strongest assimilating effect of all of the environments in which the four Indian sample groups live.

The results also point to a much greater variance between Indian and non-Indian groups than between Indian groups living in different environmental situations.

AUTHORITARIAN-DEMOCRATIC ATTITUDES

Statements nine to twelve were concerned with the authoritarian-democratic continuum.

Democratic Attitude

Agreement with statement nine was taken as an indication of a democratic point of view. This statement was as follows:

9. Everyone should have the right to choose his own mate regardless of parents' wishes.

All four groups of Indian students and the group of non-Indian students all responded with near unanimity in agreement with the statement. More than two-thirds of the non-Indian group strongly agreed with the statement. One-half of the RR and RI groups responded with strongly agree, while the BO and RE groups tended to select agree as their response to the statement.

When the chi square test was applied, the BO group and the RE group received high enough scores to be classed as significantly different from the NI group. No significant difference was found between the NI group and the RR group or the RI group. This result supported hypotheses one and two but rejected hypotheses three and four.

When the groups were combined into RR plus RI and BO plus RE and compared with the NI group, both combined groups were found to be significantly different from the NI group. A further comparison of one combined

group with the other revealed no significant difference. A comparison of the RI group with the RR group and the RE group with the BO group revealed no significant difference in either comparison. This result supported hypotheses seven, eight and nine, but rejected hypotheses five and six.

Apparently there is a general agreement on the part of all Indian and non-Indian students in favour of the democratic outlook. Non-Indians are far stronger in their agreement than are any of the Indian groups. The RI group selected strongly agree more frequently than any other Indian group.

Authoritarian Attitude

Agreement with items ten, eleven, and twelve were taken as agreement with the authoritarian point of view. These statements were as follows:

10. Certain places of residence should be restricted to certain types of people.

11. Nobody ever learned anything really important except through suffering.

12. An insult to our honour should always be punished.

Comparisons of each of the four Indian groups with the NI group all yielded significant differences, as did the comparison of combined RR and RI groups with the NI group and the combined BO and RE group with the NI group. Significant differences in response to the authoritarian attitude were also found between the combined RR plus RI group and the combined BO plus RE group. Even the RI and RR groups were significantly different in terms of authoritarian

attitude. Of all the comparisons made, only the RE and BO groups registered no significant difference. This result supported hypothesis nine but rejected hypotheses one to eight inclusive.

All groups responded negatively to the authoritarian attitude. This is consistent with the positive response given to the democratic attitude by all groups. The NI group had the largest number of members selecting a negative response to the authoritarian attitude just as it had the largest positive response to the democratic attitude.

All groups disagreed with item ten. The greatest number of strongly disagree responses were given by the RI, BO, and RE groups. This is understandable since these are the three Indian groups who have had substantial contact with the non-Indian group and in all likelihood have experienced or at least heard of situations where Indians were discriminated against. It is interesting to note that while a large majority of the NI group responded negatively to statement ten, the RR group were almost evenly divided between negative and positive responses to the statement.

Item eleven also evoked more negative responses than positive responses from all groups. The NI group provided more negative responses to this item than any of the Indian groups. Of the Indian groups, the BO group expressed the greatest number of negative responses.

Statement twelve also received an overall negative vote by every group. The NI group once again provided more negative responses to the statement than did any of the Indian groups.

These results together with the results of the comparison of responses to item nine indicated a less democratic attitude among the Indian student groups than among the non-Indian group.

INTOLERANCE OR TOLERANCE OF AMBIGUITY

Statements twenty-three to twenty-six were used to test students' tolerance toward ambiguous situations.

Intolerance of Ambiguity

Agreement with statements twenty-three and twenty-six was taken as an indication of intolerance of ambiguity. These statements were as follows:

23. A good job is one where what is to be done and how it is to be done are always clear.

26. What we are used to is always preferable to what is unfamiliar.

The NI group indicated mild disagreement with statement twenty-three, while all four Indian groups selected agree or strongly agree far more frequently than disagree or strongly disagree. Only one member of the RE group gave a negative response to this item.

All five groups indicated agreement with statement twenty-six.

Comparisons between the responses of the four Indian groups and the NI group revealed a significant difference in every case. These results rejected hypotheses one, two, three, and four. When the responses of the RR and RI groups were combined and compared with the NI group, a significant difference

was again evident. A significant difference also existed between the combined BO plus RE group and the NI group. These results rejected hypotheses five and six.

The comparison of the combined RR plus RI group with the combined BO plus RE group revealed no significant difference. The RI group also registered no significant difference when compared with the RR group. The only significant difference between Indian groups in terms of intolerance of ambiguity was found between the RE and BO groups. These results supported hypotheses seven and eight but rejected hypothesis nine.

Apparently the NI group was significantly less intolerant of ambiguous situations than were any of the four Indian groups. The BO group was more similar to the NI group in response to intolerance of ambiguity than was the RE group. Once again the Indian groups have shown far less difference when compared with each other than when compared with the NI group.

Tolerance of Ambiguity

Agreement with statements twenty-four and twenty-five was taken as an indication of acceptance of the tolerance of ambiguity attitude. These statements were as follows:

24. I would like to live in a foreign country for a while.

25. Often the most interesting people are those who don't mind being different and original.

Comparisons between the responses of each of the four Indian groups with the NI group revealed significant differences in every case. When the Indian groups were combined into an RR plus RI group and a BO plus RE group and compared with the NI group, the results were also significantly different in both cases. These results rejected hypotheses one to six inclusive.

Over eighty per cent of the NI group responded positively to statements twenty-four and twenty-five. Over forty per cent of these NI responses fell in the strongly agree category for both statements. All four Indian student groups also registered a high frequency of positive responses to statements twenty-four and twenty-five, however, every one of these groups selected strongly agree with much less regularity than the NI group. The group responding in a manner most similar to the NI group was the BO group, although even their response pattern was significantly different from the NI group.

A comparison of the RE and BO groups revealed no significant difference, but the difference between the RI and RR groups was significant in this case. When the RR and RI groups were combined and compared with the combined groups of BO and RE, the result showed a significant difference between the groups in their tolerance of ambiguity. These results supported hypothesis nine but rejected hypotheses seven and eight.

The statements did not entirely differentiate among the groups regarding their reaction to ambiguity. There was agreement with items twenty-four and twenty-five which were indicative of tolerance, but there was also agreement

with items twenty-three and twenty-six which were indicative of tolerance toward ambiguous situations. However, the responses indicated more intolerance of ambiguity on the part of the various Indian groups than on the part of the NI group. In addition, responses to items twenty-four and twenty-five showed a significantly greater number of members of the NI group reacting positively to the tolerance of ambiguity attitude than did any of the Indian student groups.

SUMMARY

This chapter has surveyed the general attitude areas of conservative-radical, tender-tough, authoritarian-democratic, and the more specific attitude of tolerance-intolerance toward ambiguous situations. A larger majority of subjects in each of the RR, RI, BO, and RE groups agreed with the statements termed tender-conservative than with any of the tough or radical statements. A larger number of subjects in the NI group reacted positively to statements termed tough-radical than with any of the tender or conservative statements. Chi square tests for significance showed a significant difference between the NI group and each of the RR, RI, BO, and RE groups in their response to tender-conservative, tender-radical, and tough-radical attitudes. The only exceptions were the RI group which showed no significant difference from the NI group in terms of tender-conservative outlook, and the RE group which showed no significant difference with the NI group in terms of tender-radical outlook. Significant differences were not found between the NI and RR, RI, BO, and RE groups in terms of the tough-conservative attitude.

The results for statements nine to twelve indicated greater agreement with the democratic attitude by the non-Indian students and greater agreement with the authoritarian statements by the Indian students .

No significant difference was found between the RR and NI groups , nor between the RI and NI groups in their response to the democratic attitude . The differences between these groups in terms of authoritarian attitude did , however , reach the level of significance in both cases . The BO group and the RE group were both significantly different from the NI group in terms of both democratic and authoritarian attitudes .

Evidence seems to indicate that more non-Indians than Indians have a democratic attitude .

The non-Indian students showed greater tolerance of ambiguity than did the Indian students . All four groups of Indians were significantly different from non-Indians in their response to both tolerance and intolerance of ambiguity .

Statistical analysis of data to this point has shown a definite difference between the attitudes of Indian groups and the NI group . Differences have also been found between groups of Indian students living in different environmental situations . The following chapters will deal with more of the data collected and provide an indication as to which environmental Indian group is most similar to its non-Indian counter-part .

CHAPTER IV

VALUES, ESTEEM, AND OPTIMISM

This chapter of the study presents and interprets statements thirteen to twenty-two of the questionnaire. These ten statements were used to test a number of attitudes which the literature indicated had relationships to cultural or social class level. Tables in the appendixes indicate the frequency distribution of subjects who strongly agreed, agree, disagreed or strongly disagreed with each of these statements and the significantly different responses obtained in these attitude areas.

VALUE ORIENTATION

Statements thirteen to eighteen were used to determine the achievement value orientations of students. Statements thirteen and fourteen tested the active-passive outlook. Statements fifteen and sixteen tested the present-future orientation. Statements seventeen and eighteen tested the individualistic-collectivistic orientation to society.

Active-passive Orientation

The two statements designed to elicit responses indicating an activistic or passivistic attitude toward life were each supported by a significantly larger proportion of each of the Indian groups than of the non-Indian group. This

indicated a more passivistic attitude on the part of the Indian students. The statements were:

13. All I want out of life in the way of a career is a secure, not too difficult job, with enough pay to afford a nice car and eventually a home of my own.

14. When a man is born, the success he is going to have is already determined, so he might just as well accept it and not fight against it.

Almost twice as many members of the NI group responded negatively to item thirteen. All of the Indian groups registered a plurality of positive responses except the RI group which was evenly divided on the statement.

Item fourteen evoked strong disagreement on the part of all groups tested, however, by far the most strongly disagree responses were given by the NI group. Over four times as many members of the NI group selected strongly disagree than selected all other possibilities combined. The RR, RI, BO, and RE groups all selected strongly disagree more frequently than any other possible response, however, in no case did the frequency of selection of strongly disagree even equal the total of all other responses combined. Of the Indian groups, the RI group selected strongly disagree most frequently.

A comparison of the RR, RI, BO, and RE groups with the NI group revealed a significant difference in active-passive orientation in every case. These results rejected hypotheses one, two, three, and four.

A comparison of the combined RR plus RI group with the NI group and also the combined BO plus RE group with the NI group revealed a significant difference in both instances. These results rejected hypotheses five and six.

The combined RR plus RI group compared with the combined BO plus RE group showed no significant difference, as did the comparison of the RI group with the RR group and the BO group with the RE group. These results supported hypotheses seven, eight, and nine.

Apparently there is a significant difference in active-passive attitude between Indian and non-Indian students. The different environmental situations do not seem to have affected the Indian student attitude in the active-passive area as no significant difference was found between the various groups of Indian students. The Indian student is more passive than the non-Indian student.

Present-future Orientation

Statements fifteen and sixteen were designed to test present-future orientation.

Present Orientation was significantly more prevalent among the RR and RE groups than among the NI group. It was also significantly more prevalent among the combined RR plus RI group than among the NI group, and significantly more prevalent among the combined BO plus RE group than among the NI group. A significant difference was also found between the combined RR plus RI group and the combined BO plus RE group. The combined BO plus RE group was less present oriented than the combined RR plus RI group. The RR group was the

most present oriented of all groups tested as it was significantly more present oriented than the RI group . These results rejected hypotheses one , four , five , six , seven and eight .

No significant difference in present orientation was found between the RI and NI groups nor between the BO and NI groups . These results supported hypotheses two and three . The RE group also showed no significant difference from the BO group . This result supported hypothesis nine .

Item fifteen was used to measure present orientation . This statement was as follows:

15. Planning only makes a person unhappy since your plans hardly ever work out anyway .

All groups rejected statement fifteen except the RR group which was evenly divided on the matter . The NI group had more members rejecting the present attitude than any of the Indian groups , although the difference between the NI and RI groups and between the NI and BO groups was not significant . The RE group accepted the present attitude more frequently than the BO group , however , the difference was not significant .

All groups reject the idea that planning is not worthwhile . Of the five sample groups , the NI group was the most in favour of planning .

Future Orientation was indicated by agreement with item sixteen . The statement was as follows:

16. Education and learning are more important in determining a person's happiness than money and what it will buy .

All groups agreed with statement sixteen. The RE group responded positively to the statement over ninety per cent of the time. This is a higher frequency of agreement than was given by any other group. The NI group expressed the lowest frequency of positive response of any group except the BO group which was not significantly different from the NI group in its response to item sixteen. This result supported hypothesis three.

A comparison of the RR, RI, and RE groups with the NI group revealed a significant difference in every case. These results rejected hypotheses one, two, and four. In every case the NI group indicated less future orientation than any of the RR, RI, or RE groups.

The combined RR plus RI group was significantly different from the NI group. This result rejected hypothesis five. BO and RE groups combined and compared with the NI group also register a significant difference. This result rejected hypothesis six.

Comparison of RR plus RI groups with BO plus RE groups revealed no significant difference. No significant difference was found between the RI and RR groups or between the RE and BO groups. These results supported hypotheses seven, eight, and nine.

While the results of statistical work with item sixteen pointed to a definite favouring of education over money on the part of all groups sampled, it also gave concern over the validity with which statement fifteen and sixteen actually measured present-future orientation. The NI group rejected the

present orientation as measured by item fifteen more frequently than any other group and on that basis should have responded favourably to future orientation as measured by item sixteen more frequently than any other group. Since the NI group responded positively to item sixteen less frequently than any group except the BO group, there is reason to doubt the validity of items fifteen and sixteen for measuring present-future orientation.

Collectivistic-individualistic Attitude

The two statements which were used to test the collectivistic-individualistic attitude were:

17. When the time comes for a boy to take a job, he should stay near his parents even if it means giving up a good job.

18. The best kind of job is one where you are part of an organization all working together, even if you don't get individual credit.

The majority of each group tested responded with strongly disagree to statement seventeen more frequently than any other response. Very few members of any group agreed with statement seventeen which emphasizes family solidarity and communality above economic considerations. The NI group was the only group in which all members responded negatively to statement seventeen. It was also the group which selected strongly disagree most frequently.

The responses to statement eighteen were rather divided. The RR, RI, and BO groups agreed more frequently with the statement, while the RE and NI groups disagreed with the statement.

Tests for significance of difference between groups revealed that no significant difference existed between the NI group and either RR, BO, or RE groups. These results supported hypotheses one, three, and four. The RI group was found to be significantly more collectivistic than the NI group. This result rejected hypothesis two.

RR and RI groups combined were significantly different from the NI group. This result rejected hypothesis five. The combined BO plus RE group, on the other hand was not significantly different from the NI group in terms of collectivistic-individualistic attitude as measured by items seventeen and eighteen. This result supported hypothesis six.

A comparison of the combined RR plus RI group with the BO plus RE group revealed a difference at the .05 level of significance. Comparisons of RR with RI groups and BO with RE groups showed no significant difference. These results supported hypotheses eight and nine, but rejected hypothesis seven.

Apparently the two groups of Indian students who remain on the reservation are significantly more collectivistic in orientation than are the BO and RE groups. The NI group responded positively to the collectivistic attitude less frequently than any group except the RE group which provided the same number of positive responses as the NI group.

Self-Esteem

Statements nineteen and twenty were used to test the self-esteem of subjects of the study.

Lack of Self-Esteem was indicated by agreement with statement nineteen.

This statement was as follows:

19. I often prefer to say nothing at all than to say something that may make a bad impression.

All groups questioned agreed with statement nineteen. A larger percentage of the NI group expressed agreement with the statement than did any of the Indian groups. Of the Indian groups sampled, the RE group expressed the most agreement with item nineteen.

The chi square test revealed no significant difference between the NI group and any of the RR, BO, or RE groups. These results supported hypotheses one, three, and four. The RI group expressed significantly less lack of self-esteem as measured by statement nineteen than did the NI group. This result rejected hypothesis two.

A comparison of the combined RR plus RI group with the NI group revealed a significantly greater lack of self-esteem on the part of the NI group. This result rejected hypothesis five. The BO plus RE groups combined and compared with the NI group produced no significant difference. This result supported hypothesis six. However the difference between the combined RI plus RR groups and the combined BO plus RE groups did not reach the level of significance. This result supported hypothesis seven.

The difference between the RI group and the RR group was not significant. Also, no significant difference was found between the BO and RE groups. These results supported hypotheses eight and nine.

Although the NI group expressed the greatest lack of self-esteem, the difference in lack of self-esteem between the NI group and the various Indian student groups reached a level of significance only with the RI group and with the combined RI plus RR group.

Self-Esteem was indicated by agreement with statement twenty. This statement was:

20. I am not upset if someone laughs at me for my opinion.

The NI group responded positively to statement twenty significantly less frequently than did the RR group or the combined RR plus RI group. These results rejected hypotheses one and five. No significant difference in self-esteem was found between the NI group and any of the RI, BO, RE groups, or the combined BO and RE group. These results supported hypotheses two, three, four, and six.

The level of self-esteem was found to be significantly different between the combined RR plus RI group and the combined BO plus RE group. The level of self-esteem being higher in the combined group of RR plus RI. This result rejected hypothesis seven. A significant difference existed between the RI and RR groups, but did not exist between the RE and BO groups. These results supported hypothesis nine but rejected hypothesis eight.

It seems that the level of self-esteem among the NI group is lower than among the various Indian student groups, although the difference between the NI group and neither the BO group nor the RE group was significant in either

lack of self-esteem or self-esteem. This is rather surprising in that most authors suggest that self-esteem is derived to a large extent from the treatment one receives from others. If we in Alberta are prejudicial toward our Indian members, as many newspaper reports suggest, then the treatment received by these Indian students should reduce their level of self-esteem. This contradiction of what was expected suggests that either:

- a) Indian students are treated with at least as much respect as non-Indian students, or
- b) self-esteem is not derived from the treatment received from others, or
- c) statements nineteen and twenty do not in fact measure level of self-esteem.

Regardless of what these two statements measure, they are still important in helping to determine which group of Indian students express the greatest similarity in attitude to the non-Indian students.

Optimism-Pessimism

Statements twenty-one and twenty-two were selected to test the students' optimism or pessimism. The optimistic person would generally have a good opinion of others while the pessimistic would have a negative opinion of the motives and actions of others.

Optimism was indicated by a positive reaction to statement twenty-one. This statement was as follows:

21 . Few students in this school would cheat on their school work .

The responses to item twenty-one , which are tabulated in the appendixes , showed that a majority of the NI group disagreed with the statement while all of the Indian groups except one agreed with the statement . The BO group was divided on the item .

The RR , RI , BO , and RE groups showed significantly more optimism than the NI group . These results rejected hypotheses one , two , three , and four . The difference in optimism between the BO group and the RE group was found to be significant . When the BO group was combined with the RE group and compared with the combined RR plus RI group , the difference was not significant . Comparisons also showed that the RI group was not significantly different from the RR group . These results supported hypotheses seven and eight , but rejected hypothesis nine .

The combined group of RR plus RI was significantly different from the NI group . The NI group was also significantly different in optimistic attitude from the combined BO plus RE group . These results rejected hypotheses five and six .

It would appear that Indian students are more optimistic than non-Indian students . Of the four Indian groups , the BO group was the most similar to the NI group in response to item twenty- one . It also seems evident from the responses to item twenty-one , that the Indians have comparatively greater faith in the honesty of their classmates than the non-Indian students .

Pessimism was indicated by agreement with statement twenty-two. This statement was as follows:

22. The world is a hazardous place in which men are basically evil and dangerous.

All groups expressed strong disagreement with the idea that men are basically evil and dangerous. The NI group rejected pessimism with a greater frequency than any of the Indian groups surveyed, although the difference only reached a level of significance with the RI group. No significant difference was found between the NI group and the RR, BO, or RE groups. These results supported hypotheses one, three and four, but rejected hypothesis two.

A significant difference was found between the combined RR plus RI group and the NI group. The combined BO plus RE group was also found to be significantly more pessimistic than the NI group. These results rejected hypotheses five and six. Compared with the combined RR plus RI group, the BO plus RE group was significantly less pessimistic. This result rejected hypothesis seven. Significantly less pessimism was also found among the RR group than among the RI group. This result rejected hypothesis eight. No significant difference was revealed between the RE and BO groups. This result supported hypothesis nine.

From the results of these comparisons, it seems that although the combined BO plus RE group is significantly different from the NI group, it is more in agreement with the NI attitude than is the combined group of RR plus RI groups.

The RI group showed the greatest inclination to accept the idea that men are evil and dangerous. This could have been caused by living in an environment which allows them to attend classes with non-Indians, but not to associate with them out of school hours.

The non-Indian students rejected the optimistic point of view and also rejected the pessimistic point of view. This apparent contradiction probably is due to the attitude many students have toward cheating on school work. If they see cheating as a very minor sin, they may very well believe that many students cheat, and still have a great deal of optimism about the basic goodness in men.

All of the Indian groups accepted optimism as expressed by statement twenty-one, and rejected pessimism as expressed by statement twenty-two.

Summary

The common belief that Indians are more passive than non-Indians was supported by this study. Environmental situation did not appear to have an affect on the Indian students' attitude in the active-passive area. Tests for significance revealed a difference between the non-Indian group and every Indian group sampled, but indicated no significant difference between different groups of Indian students when their active-passive attitudes were compared.

Most of the related literature suggests that compared with the non-Indian, Indians are much more concerned with the present than with the future. This is seen as one of the main reasons Indians have not adapted the non-Indian

way of life . Results of statistical analysis of responses in the present-future area leave some doubt as to the validity of the instrument , but never-the-less point up clearly that the attitude of the BO group is more similar to the NI group than any other Indian group sampled . This suggests that boarding in town and attending integrated schools has a greater acculturation affect in the area of present-future orientation than any of the other environmental situations studied .

The test for collectivistic-individualistic attitude revealed that a significant difference existed between the reservation Indians and the Indians who were housed off the reservation . The reservation Indians were significantly different from the non-Indians in terms of collectivistic-individualistic orientation , but the Indians living and studying with non-Indians were not . Apparently taking Indian students off the reservation and having them spend extended periods of time boarding in town or living in a mixed student residence and attending an integrated school helps them to develop attitudes more like the non-Indians .

In the area of self-esteem it was again found that the BO group and the RE group had adapted an attitude more similar to the NI group than had either the RR group or RI group .

Although many differences in optimism and pessimism were found to exist between the various Indian student groups and the non-Indian group , little indication was provided as to which environmental situation provided the greatest cultural influence in this area .

CHAPTER V

ATTITUDES POSTULATED AS BEING PART OF THE INDIAN CULTURE

Statements twenty-seven to forty-three deal with attitudes the literature has ascribed to Indians. The frequency distribution of responses and significantly different results are given in the appendixes for the groups of the study.

PRESENT, TIME, AND WORK

Reifel⁴⁵ has indicated that Indians are culturally different from non-Indians in four major aspects: present orientation, not time conscious, not saving, and not habituated to work. Statements twenty-seven to thirty-two were used to test these suggested orientations.

Saving for the Future

Item twenty-seven was used to test attitude toward saving for the future. The statement was as follows:

27. People should carefully save for the future so they will be able to care for themselves in later years.

⁴⁵Ben Reifel, "To Be or To Become?" (Toronto: Indian-Eskimo Association, undated pamphlet.)

This statement evoked significantly more agreement from all Indian groups tested than it did from the NI group. The BO group was the only exception, for although the frequency of agreement was greater than for the NI group, the difference in this case did not reach the accepted level of significance. These results supported hypothesis three, but rejected hypotheses one, two, four, five, and six. The differences between the various Indian student groups studied did not reach a significant level of difference in any instance. These results supported hypotheses seven, eight and nine.

The Indian students appeared to be more in agreement with saving for the future than their non-Indian peers. The fact that the BO group was the only Indian group that was not significantly different from the NI group in attitude toward saving for the future indicates that boarding in town may have an acculturation affect on Indian students in the realm of saving for the future.

Enjoying Today

The NI group was significantly more today oriented as measured by statement twenty-eight than any of the Indian groups surveyed. The one exception to this was the RE group which showed no significant difference in attitude toward enjoying today when compared with the NI group. These results supported hypothesis four, but rejected hypotheses one, two, three, five, and six.

Statement twenty-eight which was used to test attitude toward enjoying today was as follows:

28. People should spend more time enjoying today and not worry so much about the future .

Both the NI and RE groups agreed that people should spend more time enjoying today . All of the other Indian student groups disagreed with this position . Apparently the residence situation in which Indian students are able to spend months together with non-Indians of their own age has an influence on their attitude toward enjoying today .

A comparison of Indian student groups revealed no significant difference in attitude toward enjoying today between the RI and RR groups . This result supported hypothesis eight . A significant difference was found between the combined RR plus RI group and the combined RE plus BO group . The BO plus RE groups combined were the more present oriented of the two . This result rejected hypothesis seven . The RE group was found to be significantly different from the BO group in terms of attitude toward enjoying today . This result supported hypothesis nine .

The instrument seems to be measuring attitude toward saving and enjoying today because the response to items twenty-seven and twenty-eight were complementary . Item twenty-seven showed the NI group to be the least concerned with saving for the future and item twenty-eight showed this same group to be the most concerned with enjoying today of all groups compared . Conversely , the Indian groups were shown to be significantly more concerned with saving for the future than the NI group . This would seem to contradict

Reifel and others who have suggested that the Indian is more present oriented than the non-Indian.

The results received from items twenty-seven and twenty-eight suggest that the boarding of Indian students in non-Indian homes and the placing of Indian students in residence accommodation with non-Indians of the same age has the most influence of all situations studied in providing the Indian with the non-Indian point of view concerning present-future attitude.

Time Consciousness

Agreement with statement twenty-nine was taken as an indication of time consciousness. This statement was:

29. We must plan our time carefully if we are to do all that we wish to do.

All Indian groups agreed more frequently with statement twenty-nine than did the NI group. However, the difference reached the significance level only between group NI and groups RR, RI and combined RE plus BO. No significant difference in time consciousness was found between the NI group and the BO, RE, or combined BO plus RE groups. These results supported hypotheses three, four, and six. They rejected hypotheses one, two, and five.

Comparisons of the various Indian groups with each other revealed no significant difference. These results supported hypotheses seven, eight, and nine.

Apparently Indian students are more time conscious than non-Indians. Although the difference in time consciousness did not vary significantly from one Indian group to the next, the RR group and the RI group did register significant differences of response to item twenty-nine when compared with the NI group. The combined RR plus RI group was also significantly different from the NI group. Since neither the BO, RE, nor combined BO plus RE groups registered a significant difference from the NI group, it seems that the residence and boarding environments do have a bearing on the development of a non-Indian time consciousness in Indian students.

Lack of Time Consciousness

A positive response to statement thirty was taken as an indication of lack of time consciousness. Item thirty was as follows:

30. It should not matter if we are early or late in getting a job done.

All groups tested indicated a strong negative response to statement thirty. No significant difference was found between any of the groups that were compared. These results supported hypotheses one to nine inclusive.

From the response to item thirty we can see that Indian and non-Indian students have similar attitudes toward lack of time consciousness as over eighty percent of the members of all groups sampled rejected the attitude.

The responses given to statements twenty-nine and thirty were complimentary. They showed the RR and RI groups to be significantly more time

conscious than the NI group, although no group was significantly lacking in time consciousness as measured by item thirty. These results once again seem to dispute the beliefs of people like Reifel who suggest that Indians are not time conscious. Of course, the Indian probably was not time conscious throughout his history, but within the last few years may have become time conscious through his education and association with non-Indians. In any case some evidence exists to suggest that the environments from which the BO and RE groups were drawn have had an acculturation affect in the time consciousness attitude area.

Willingness to Work

Agreement with item thirty-one was taken as an indication of willingness to work. This statement was as follows:

31. I am willing to work hard everyday if that will help me to be successful.

All groups surveyed responded with a high frequency of agree and strongly agree. In every case, the NI group showed less willingness to work than was shown by the various Indian student groups. This difference reached the level of significance in comparisons of the NI group with the RI, BO, combined RR plus RI, and combined BO plus RE groups. The difference did not reach the accepted level of significance when the NI group was compared with the RR and RE groups. These results supported hypotheses one and four. They rejected hypotheses two, three, five and six.

Comparisons of Indian student groups revealed a significant difference between the combined RR plus RI group and the combined BO plus RE group, but revealed no significant difference between the RR group and the RI group, or between the RE group and the BO group. These results supported hypotheses eight and nine, but rejected hypothesis seven.

Unwillingness to Work

Obviously, students who expressed a willingness to work should reject statements of unwillingness to work. Item thirty-two was used to test for unwillingness to work. This statement was:

32. Most people work too hard trying to become successful.

Response to item thirty-two was much less definite than the response to item thirty-one. It did tend to confirm what was discovered about willingness to work. The NI group which had shown less inclination to work, also showed more unwillingness to work than any of the Indian groups sampled. However, the difference between the NI group and the RR, RI, BO, RE, combined RR plus RI, and combined RE plus BO groups did not reach the accepted level of significance. No significant difference in unwillingness to work, as measured by statement thirty-two, was found between the RI group and the RR group or between the RE group and the BO group, or between the combined RR plus RI group and the combined BO plus RE group. These results supported hypotheses one to nine inclusive.

It seems that the Indian students are every bit as willing, if not

more willing to work than their non-Indian peers . The environment most conducive to providing the Indian students with the same attitude toward work as his non-Indian peers seems to be the environments from which the RR and RE groups have been selected .

SHARING AND NATURE

Statements thirty-three to thirty-eight deal with attitudes toward sharing and nature . Many authors have suggested that Indians are more inclined to share and to accept the power of nature than are non-Indians . Greenberg states that:

Above all, an Indian is generous not only generous in the way another American will help a friend in trouble, or contribute to the United Chest Fund, but generous to the point of helping relative and friends in an amount that precludes the accumulation of wealth or the construction of a good house.⁴⁶

Father Levasseur⁴⁷ agrees with this and indicates that Indians desire to live in harmony with nature rather than to struggle against it .

Attitude Toward Sharing

The statements designed to test attitude toward sharing were:

⁴⁶Norman C . Greenberg and Gilda M . Greenberg, Education of the American Indian in Todays World (Dubuque, Iowa, Wm . C . Brown Book Company 1964) p . 13 .

⁴⁷Leon Levasseur, O .M .I . "Some Differences Between Canada's Indians and Her More Recent Settlers" (Toronto: Indian-Eskimo Association, undated pamphlet) .

33. People who have more than they need should freely share with others .

34. Only greedy people save and store up things and refuse to share them with others .

38. Leaders should be chosen because they can better supply the things people need than anyone else .

All Indian student groups accepted the sharing attitude as expressed by statements thirty-three , thirty-four , and thirty-eight , while the non-Indian group rejected this attitude . This difference reached the level of significance when the NI group was compared with the RR , RI , RE , combined RR plus RI , and combined BO plus RE groups . No significant difference was found between group NI and group BO . These results supported hypothesis three , but rejected hypotheses one , two , four , five , and six .

No significant difference in attitude toward sharing was found between group RI and group RR or between group RE and group BO . These results supported hypotheses eight and nine . The combined RR plus RI group was significantly more inclined toward sharing than was the combined BO plus RE group . This result rejected hypothesis seven .

The non-Indian group disagreed with statement thirty-three while all Indian groups agreed with it . It is interesting to note that the members of every Indian group sampled , agreed two to one that people who have more than they need should share freely with others .

Statement thirty-four did not divide the Indian and non-Indian students as neatly. The RE and RI groups agreed that only greedy people save and store up things, while the BO, RR, and NI groups all disagreed with this idea.

The RE group was the only group to disagree with statement thirty-eight. Generally speaking, both Indian and non-Indian students agreed that leaders should be chosen because they can better supply the things people need than anyone else.

The portion of this study which deals with sharing seems to support the authors that suggest that Indians are more sharing in nature than are non-Indians. Since group BO is the only group which did not reveal a significant difference from the NI group in attitude toward sharing, it is likely that removing students entirely from the influence of other Indians is the most effective way of inculcating non-Indian attitudes toward sharing and saving.

Attitude Toward Nature

Agreement with statements thirty-five, thirty-six, and thirty-seven were taken as an indication of a strong belief in the power of natural forces.

These statements were:

35. Nature is stronger than I.

36. Man would get along best if he learned to co-operate with nature and not be always trying to change things.

37. There are few things in this world that are "for sure."

The non-Indian group reacted positively to statement thirty-five, more frequently than did any of the Indian groups. Moreover, the NI group selected strongly agree almost twice as frequently as any of the Indian groups.

Response to statement thirty-six was much more in line with the literature that suggested Indians have a stronger belief in the power of nature than do non-Indians. Every group of Indian students sampled agreed with the idea that man should learn to co-operate with nature rather than try to change it. Non-Indians on the other hand disagreed almost two to one with the statement.

Statement thirty-seven was agreed to by all groups. The NI group showed the greatest numerical acceptance of the idea that few things are for sure, of any group sampled.

The conflicting results from one statement to the next cast doubt as to the validity of statements thirty-five, thirty-six, and thirty-seven in measuring attitude toward nature.

No significant difference in attitude toward nature, as measured by these three statements, was found between group NI and groups RR, RI, BO, or RR plus RI combined. A significant difference was noted between the NI group and both RE group and combined RE plus BO group. These results supported hypotheses four and six. They rejected hypotheses one, two, three and five.

Comparison of the combined RR plus RI group with the BO plus RE group showed a significant difference. This result rejected hypothesis seven. No

significant difference was found between group RI and group RR or between group RE and group BO . These results supported hypotheses eight and nine .

OTHER ATTITUDINAL DIFFERENCES

Various other writers have at times identified attitudes and outlooks in which they considered the Indian to differ from the non-Indian . Statements thirty-nine to forty-three were used to evaluate some aspects in which Indians were thought to differ from non-Indians .

Attitude Toward Bossing

Item thirty-nine was used to test attitude toward bossing . This statement was as follows:

39 . It is wrong for one man to boss another .

This study confirms the suggestion made by many authors that the Indian is more opposed to the idea of bossing than is the non-Indian . Every Indian group polled was significantly more in agreement with statement thirty-nine than was the NI group . These results rejected hypotheses one to six inclusive .

Comparisons among Indian groups revealed that the combined RR plus RI group was significantly less opposed to bossing than was the combined BO plus RE group . Group RE was found to be significantly more opposed to bossing than group BO , while no significant difference was found between the

RR and RI groups. These results supported hypothesis eight and rejected hypotheses seven and nine.

Apparently, while all Indian groups are more opposed to bossing than the non-Indian group, the combined RE plus BO group and particularly the RE group showed the greatest opposition. The RE group was drawn from the student residence in Drumheller. This residence is operated in a very efficient manner and with a strict set of rules which must be adhered to by all students. It is quite possible that this regimented form of life is so radically different from reservation life that it has added to their resentment of bossing. All this would suggest that our present methods of handling Indian students are not having an acculturation affect in the area of attitude toward bossing.

Self-Reliance

Agreement with statement forty was taken as an indication of an orientation toward self-reliance. This statement was:

40. A man should learn to get along by himself without needing the help of others.

All groups questioned agreed that a man should learn to get along by himself except the RR group which was divided on the matter. No significant difference in self-reliance was found between the NI group and groups RR, RI, BO, or combined RR plus RI. These results supported hypotheses one, two, three, and five.

While every Indian student group expressed a greater frequency of

agreement with statement forty than the NI group, this difference only reached the level of significance with the RE group and the combined BO plus RE group. These results rejected hypotheses four and six.

The combined RR plus RI group was significantly less self-reliant, as measured by statement forty, than the combined BO plus RE group. No significant difference was found between the RI and RR groups or between the RE and BO groups. These results supported hypotheses eight and nine. They rejected hypothesis seven.

Faith in People

Items forty-one and forty-two were used to measure orientation toward faith in people. These statements were:

41 I believe most people, regardless of colour or religion, can be trusted.

42. One of the best things about life is that we have relatives and friends who will help us when we need help.

All groups surveyed showed a great deal of faith in people, as measured by statements forty-one and forty-two.

Every Indian group expressed more faith in people than did the NI group. This difference was significant between the NI group and groups RI, BO, combined RR plus RI, and combined BO plus RE. No significant difference in faith in people was found between the NI group and either group RR or group RE. These results supported hypotheses one and four. They rejected hypotheses

two, three, five, and six. The difference among Indian groups did not reach the level of significance in any instance. These results supported hypotheses seven, eight, and nine.

Statement forty-one evoked almost unanimous agreement from all groups. When asked if most people can be trusted, the various Indian groups selected strongly agree more frequently than did their non-Indian peers.

Statement forty-two also received majority support from all groups. However, the frequency of selection of strongly agree by Indian groups was less than it had been for statement forty-one.

Apparently Indian and non-Indian students have a good deal of faith in people, although somewhat less faith was shown by non-Indians. The environments represented by the RR and RE groups seem to provide the greatest similarity in faith in people between Indians and non-Indians.

Modesty

In every case, the Indian student groups expressed a greater degree of modesty than did the non-Indian group. The difference between group NI and groups RR, RI, and combined RR plus RI was significant. These results rejected hypotheses one, two, and five. No significant difference in modesty was found between group NI and groups BO, RE, and combined BO plus RE. These results supported hypotheses three, four, and six.

Agreement with item forty-three was taken as an indication of modesty. This statement was:

43. Such things as brassieres, shorts, athletic supports should not be mentioned when both girls and boys are present.

All groups rejected this statement, although the non-Indian group rejected it more frequently than did any of the Indian groups.

Comparisons among Indian student groups revealed that the combined group of RR plus RI was significantly more modest than the combined group of BO plus RE. No other comparison provided a significant difference. These results supported hypotheses eight and nine, but rejected hypothesis seven.

The increased contact with non-Indians achieved in the boarding and residence situations seem to reduce the modesty in Indian students and develop in them an attitude more similar to that of their non-Indian peers.

SUMMARY

This chapter has reported on the subjects' responses to seventeen statements which were based on the literature on the Indian culture. The purpose was to obtain objective data on whether attitudinal differences exist between non-Indian and Indian groups, and whether these differences are reduced when Indian students are placed in certain environmental situations.

The results of the chi square tests, to which the data were subjected to determine statistical significance for the frequency of strongly agree, agree, disagree and strongly disagree responses between the various groups, did not support the suggested differences in all cases. There were few differences

between compared groups regarding attitudes toward time consciousness, willingness to work, nature and self-reliance.

The tests did indicate attitudinal differences between certain groups regarding enjoying the present, sharing, bossing, faith in people, and modesty. Some indications as to which environmental situations were most conducive to assimilation of attitudes were also discovered.

The group living on the reservation and attending a reservation school were similar in attitude to the non-Indian group in six out of twelve attitude areas. The attitude areas in which they showed no significant difference from the non-Indian group were: faith in people, self-reliance, nature, willingness to work, unwillingness to work and lack of time consciousness. Indian students living on the reservation and attending integrated schools revealed no significant difference from non-Indians in four out of twelve areas. The areas of similarity were: self-reliance, nature, unwillingness to work, and lack of time consciousness.

Of the Indian students who were taken from the reservation and placed in a residence with non-Indians and allowed to attend an integrated school, there were similarities with non-Indians in seven out of the twelve attitude areas reported in this chapter. The areas in which no significant difference between NI and RE groups was found were: faith in people, modesty, willingness to work, unwillingness to work, time consciousness, lack of time consciousness, and present orientation.

Indian students boarding in town and attending integrated schools revealed no significant difference from non-Indians in eight out of twelve attitude areas. The areas in which similarities were found were: modesty, self-reliance, sharing, nature, unwillingness to work, time consciousness, lack of time consciousness, and future orientation.

CHAPTER VI

ATTITUDES TOWARD EDUCATION

Statements forty-four to fifty were specifically included to determine students' reaction to some aspects of education. The frequency distribution of the subjects' responses to these statements is given in the appendixes. Statistically significant differences in attitude between groups are also shown. The statements were:

44. I fear I will not do as well in school as I would like.

45. It is important that we fully develop our ability to think.

46. I prefer to learn things I can memorize rather than think them out.

47. I would want a good education even if it didn't help me get a job.

48. I don't plan to go to university or get other education after high school.

49. I like to learn about new things at school or elsewhere.

50. I don't see any need for me to learn about so many things as we do at school.

Comparisons of response data between the NI group and the various Indian student groups revealed twenty significant differences. As compared

with the NI group, group RR had significantly fewer doubts about their ability, more desire to learn by rote, more intention to go on to university, and more acceptance of the current curricula. Group RI expressed significantly more agreement with education for its own sake, more intention to go to university, and more acceptance of the current curriculum than group NI. In areas where the difference reached the level of significance, the BO group showed more agreement with learning by rote, learning for the sake of learning, and going on to university. Group RE revealed significantly more desire to learn by rote, to go on to university, and to learn for the sake of learning than did group NI. Hypotheses two, three, and four were supported by four of these comparisons and rejected by three others, while hypothesis one was supported by three and rejected by four of these comparisons.

It was surprising to find that all Indian groups expressed more intention to go on to higher education than was expressed by the non-Indian group. In fact, a large majority of every Indian group indicated an intention to go on to further learning. This could mean that vastly more Indian students are planning to attend higher institutions of learning than have ever done so in the past, or that Indian students are more unrealistic than non-Indian students, or that there was a misunderstanding of statement forty-eight which was expressed in negative terms.

Students' Doubts About Their Ability

Statement forty-four, for which the subjects' responses are tabulated

in the appendixes was used to test the students' desire to do well and their confidence in their ability to cope with the type of activity required by secondary schools. A majority of all but one of the groups agreed with the statement thereby indicating a general concern on the part of nearly all students regarding their ability to do as well at school as they would wish. Group RR was the only group to disagree with item forty-four.

Of the groups compared, only the comparisons of group RR with group NI, combined group RR plus RI with group NI, and Group RI with RR were significantly different. Hypotheses two, three, four, six, seven, and nine were supported by these results. Hypotheses one, five, and eight were rejected by them.

Clearly, Indian students who attended integrated schools were just as interested in doing well at school and were as doubtful of their ability to achieve as were the non-Indian students. The fact that group RR showed less concern in this area may be due to their limited contact with non-Indians, or it may be a by product of a school which may be putting less emphasis on competition

Thought or Recall

Statement forty-five was used to test student reaction to the need for thought as opposed to rote learning of skills which are more a matter of repetitions. This statement was approximately the reverse of statement forty-six which emphasized memory and recall rather than thought. The five groups

agreed almost unanimously with statement forty-five, as the data in the appendixes show, and disagreed with statement forty-six to a considerable extent.

There were no significantly different responses to statement forty-five. Hypotheses one to nine were thus supported. There was no significant difference between group RI and group NI or between group RI and group RR or between group RE and group BO in response to statement forty-six. These results supported hypotheses two, eight and nine. Groups RR, BO, RE, combined RR plus RI, and combined BO plus RE all showed significantly more desire to memorize than to think things out. Hypotheses one, three, four, five, six, and seven were thereby rejected.

Why and How Much Education

Statement forty-seven was agreed to by all groups surveyed. No significant difference was shown between group RR and group NI or between group RI and group RR. However, groups RI, BO, RE, combined RR plus RI, and combined BO plus RE all revealed a significantly stronger desire for education for its own sake than did the NI group. Hypotheses one, and eight were supported by this data while hypotheses two, three, four, five, six, seven, and nine were rejected.

This result further confirmed the results for statement sixteen which was also supported. These results suggest that all youth were interested in an education for its intrinsic values. These values appeared to be associated with

happiness as a result of a richer, fuller life made possible by education rather than an association between education and a good job or higher pay. The present day emphasis on education has apparently convinced the majority of students of the values of an education per se.

Statement forty-eight was disagreed with by all five groups. Obviously, most students in the various groups planned on post secondary education. All four Indian student groups and the combined groups of RR plus RI and BO plus RE registered significantly more intention to carry on with their education than did the NI group. The difference among Indian groups reached the level of significance only between groups RI and RR. These results supported hypotheses six, seven, and nine. They rejected hypotheses one, two, three, four, five, and eight.

The Enquiring Mind

Unanimous agreement with statement forty-nine was expressed by all groups. The attitude of enquiry was, according to this result, common to all students irrespective of ethnicity or environmental factors. There were no significant differences between compared group responses and consequently all hypotheses of this study were supported.

All Indian student groups disagreed with statement fifty which was opposed to the attitude tested by statement forty-nine. The non-Indian group was divided on the statement. This difference in attitude between Indian and non-Indian groups reached the level of significance between group NI and groups RR, RI, combined RR plus RI, and combined BO plus RE. The combined

BO plus RE group was significantly more in agreement with statement fifty than was the combined RR plus RI group. Comparisons between other groups revealed no significant difference. Hypotheses three, four, eight and nine were supported by these results. Hypotheses one, two, five, six, and seven were not.

The responses to these two statements suggested that all groups were interested in learning about new things, but that the non-Indian group had some doubts about the need to learn some of the things being taught at school. This result was probably an expression, familiar to most teachers, of the students' inability to see the need for, or the value of, studies such as history or algebra, which they find uninteresting or excessively difficult. The result may also have been an indication of a more passive and accepting attitude being exhibited by the Indian students.

Spending more time with non-Indians, as was the case with Indian students living in a residence with non-Indian students, or boarding in non-Indian homes, seemed to give the BO and RE groups an attitude toward curricula which is more similar to the attitude expressed by the NI group than was the case for groups RR or RI. This was evidenced by the fact that the combined BO plus RE group was significantly more in agreement with item fifty than the combined group of RR plus RI. This was further supported when neither group, BO nor group RE was found to be significantly different from group NI.

Summary

The responses to these seven statements, which sought to determine attitudes toward specific aspects of the educational program, did not show many major differences among the groups studied. All groups except the RR group expressed concern about their ability to do as well at school as they would like. All groups accepted the need to develop their thought processes and indicated that memorization was not a satisfactory substitute for thought. All groups expressed a desire for an education. All groups desired post secondary education; however, the Indian students showed more desire for post secondary education. Every student valued the enquiring mind and expressed an interest in new things. Most groups valued the type of education provided by the secondary schools though the non-Indian students were more critical of curricula content.

In general, attitude toward education seemed to be affected very little by the environment from which the various groups were taken. The fact that all groups expressed a positive attitude toward education suggested that the schools were the prime factor in developing attitude toward education, and in that respect, the schools were all doing a good job. One exception to this was noted. Comparisons of group responses to statement fifty revealed that the residence and boarding situations appear to have had an assimilation affect on Indian students.

CHAPTER VII

STUDENTS' SELF-ESTIMATES

Introduction

This chapter reports on and discusses the results of a self-evaluation scale administered to the subjects of this study. The scale was previously used by Bean⁴⁸ in a study of Indian student attitudes in Ontario. This scale, in eighteen parts, was question fifty-two of the questionnaire. The frequency response results for the various parts of the scale are given in the appendixes.

Closely related to attitude and of vital concern to anyone attempting to determine the most favourable environment for Indian youth, is an indication of the self-concept these students have developed in each environmental situation. It is with this in mind that the various Indian student groups were compared with the non-Indian group.

The scale which was administered allowed the subjects to circle a number from six to one inclusive as a means of indicating their position, as assessed by themselves, between the two ends of the scale which were adjectives. A student who circled six was indicating complete satisfaction with himself in relation

⁴⁸Raymond E. Bean, "An Exploratory Comparison of Indian and Non-Indian Secondary School Students' Attitudes" (Edmonton, U. of A. Unpublished Masters Thesis).

to the adjective in the column on the left. A student who circled three, two or one was giving himself a negative assessment in relation to the adjectives in the column to the left.

For purposes of statistical treatment the results were dichotomized between the numbers four and three. Ratings of six, five, or four were considered as being positive, or higher, while ratings of three, two, or one were considered as being negative, lower, or less satisfactory.

Lack of Significant Differences in Self-Estimates

The results, which are given in the appendixes, for the adjectives brave, smart, hard working, ambitious, talkative, emotional, generous, and independent indicate that there were no significantly different assessments between the non-Indian group and any of the Indian student groups. Hypotheses one to four were supported by this data.

Since a majority in each of the five groups rated themselves positively on these descriptive scales, apparently there was a reasonable degree of self-acceptance by all groups, if not all individuals, as measured by these self-evaluative adjectival bipolar scales.

Significant Differences in Self-Estimates

This section of the chapter provides the response data and some comment on those bipolar scales for which some compared groups were significantly different in responses. The total Indian student group and the four

Indian student sub-groups were compared with the non-Indian group. The adjectives handsome, friendly, honest, kind, successful, dependable, leader, happy, popular, and bossy were responded to in this differential fashion.

The non-Indian group responded significantly more positively than the total Indian group to the adjectives friendly, dependable, popular, and bossy. The total Indian group rated itself significantly more positively than the non-Indian group to the adjective leader. No significant difference between the total Indian group and the non-Indian group were found in responses to adjectives brave, handsome, honest, smart, kind, successful, happy, hard working, ambitious, talkative, emotional, generous, and independent.

The results between groups which were compared are given and commented on in the following pages. A comparison of the responses to the adjective handsome reached significance in only one case. The RR group rated themselves significantly less handsome than the NI group. These results supported hypotheses two, three, and four, but rejected hypothesis one. Group RR and group BO both rated themselves significantly less friendly than did the NI group. No significant difference in ratings of friendliness were found between group NI and groups RI or RE. These results supported hypotheses two and four. They were contrary to hypotheses one and three.

The responses to the adjective honest are given in the appendixes, which shows no significant difference between group NI and groups RR, RI, or RE. Group BO rated itself significantly less positively to the adjective honest

than did the NI group. These results supported hypotheses one, two, and four. They were contrary to hypothesis three.

In response to "kind" there was again only one significantly different response as listed in the appendixes. Group NI rated itself more positively than did group BO. These results supported hypotheses one, two, and four. They rejected hypothesis three.

The BO group was the only group which responded to the adjective successful in a manner significantly different from that of the NI group. Group BO felt that it was less successful than group NI. Hypotheses one, two, and four were supported by these results while hypothesis three was rejected.

There were three significantly different responses to the dependable-undependable dimension. As indicated in the appendixes, the RR, BO, and RE groups gave a significantly lower estimate than the NI group. No significant difference was revealed between group NI and group RI. The first of these results were contrary to hypotheses one, three, and four, while the second supported hypothesis two. Generally, all groups rated themselves fairly high in dependability.

A majority of groups RR, RI, and RE rated themselves as leaders while a small majority of groups BO and NI rated themselves as followers. This difference reached the level of significance only between the RI and NI groups. These results supported hypotheses one, three, and four. They were contrary to hypothesis two.

A large majority of all groups sampled, rated themselves as happy. No significant difference in response to this adjective was found between group NI and groups RR, RI, or RE. Significantly fewer members of the BO group than of the NI group responded positively to the happy-sad dimension. Hypotheses one, two, and four were supported by these results, while hypothesis three was not.

To be taken completely away from the Indian culture and placed entirely in a non-Indian environment, as was the case with the Indian students who were boarding in town and attending integrated schools, likely resulted in problems of adjustment. This would explain the higher percentage of members of the BO group rating themselves as sad.

It was interesting to note that almost the entire RI group rated themselves as happy. This was an even higher positive response than that given by the NI group.

The RR group was the only group in which a majority responded negatively to the popular-unpopular dimension. Groups NI and RI rated themselves positively to this dimension more frequently than did any of the other groups. These differences reached the level of significance between the NI group and groups RR, BO, and RE. Hypothesis two was supported by these results, while hypotheses one, three, and four were not.

All groups responded negatively to the adjective bossy with a high degree of frequency. No significant difference in self-evaluation on the

adjective was shown between group NI and groups RI, BO, and RE. These results supported hypotheses two, three and four. Group PR almost unanimously selected a negative response to the bossy-not bossy dimension. Comparison of the responses of group NI with group RR revealed a significant difference. This result rejected hypothesis one.

Of the eighteen adjectives on which the groups were asked for self-evaluations, the RI group revealed no significant difference in response from the NI group on seventeen. As compared with the NI group, the RE group registered no significant difference on sixteen dimensions, the RR group showed no significant difference on thirteen, while the BO group showed no significant difference on only eleven. This would suggest that if a self-concept similar to that of non-Indians is desired, leaving Indian students on the reservation and having them attend integrated schools, or placing them in a residence with both Indian and non-Indian students and having them attend integrated schools, are the situations most conducive to assimilation in terms of self-concept. In both of these environmental situations Indian students have a good deal of opportunity to mix with non-Indians and develop an understanding of the non-Indian students' attitudes and self-concepts. They are also provided with ample opportunity to compare their own abilities with those of their non-Indian peers. At the same time they have the assurance and security of fellow Indian students.

Apparently taking Indian students from the reservation and

boarding them in non-Indian homes while they attend integrated schools is the least assimilating in terms of self-concept of the four environmental situations studied. The BO group rated itself significantly lower than the NI group for the adjectives: friendly, honest, kind, successful, dependable, happy, and popular. Only in terms of the adjective independent did they rate themselves higher than did the NI group, and in this case the difference was not significant. The shock of a sudden and complete change in environment seems to have caused many of the Indian students in the BO group to become unhappy and in general to lower their self-evaluation. The data presented in previous chapters seems to indicate that the boarding situation is the most acculturating in terms of attitude, but the material presented in this chapter clearly shows that the affect on self-concept leaves much to be desired.

Summary

Of the eighteen self-evaluative scales, eight showed no significant differences in self-evaluation by the students in the various groups. This was interpreted to mean that, generally, students of various ethnic backgrounds and environmental conditions exhibited approximately equal assessments when asked to evaluate themselves on the adjectives: brave, smart, hard working, ambitions, talkative, emotional, generous, and independent.

The responses to the ten items where significantly different results were obtained showed fifteen significant differences out of forty comparisons made. These significantly different results suggested that some Indian students

gave a lesser evaluation regarding their appearance, their friendliness, their honesty, their kindness, their ability to succeed, their dependability, their popularity, and their bossiness. The Indian group living on the reservation and attending integrated schools rated itself significantly higher than the non-Indian group in leadership. It would be erroneous to conclude that all Indian students gave a negative evaluation of self on these items. The majority of all groups rated themselves positively on almost all dimensions.

Indian students living on the reservation or living in residence with Indian and non-Indian students, and attending integrated schools showed a similarity to non-Indian students in self-evaluation on more dimensions than any of the other Indian student groups. The group which was boarding in non-Indian homes and attending integrated schools seemed to have the lowest general self-estimate and was significantly different from non-Indians on more dimensions than any other group.

CHAPTER VIII

CONCLUSIONS AND IMPLICATIONS OF THE STUDY

Conclusions Regarding Procedures

This study was designed to test nine hypotheses regarding the attitudes of four groups of Indian students living in different environmental situations compared with a group of non-Indian students. Each Indian group was distinguished on the basis of living and school environment.

The hypotheses of the study were stated in terms of null hypotheses to facilitate the use of the statistical tests for significance of difference, however, throughout the study they are merely referred to as hypotheses. The null hypothesis was accepted, at the 95 per cent level of confidence, in 209 cases and rejected in the remaining 178 cases. The probability of making an alpha error, that is, rejecting the null hypotheses when it was true, was specified as five per cent.

The very limited response to item fifty-one made it necessary to discard the item. This suggested that this item is difficult for students to follow and must be explained very carefully before they are allowed to attempt it.

Having the principals distribute and collect the instrument for students in their respective schools resulted in an almost perfect coverage of the sample groups. The only members that were missed were students suffering an extended

illness, or those who had quit school between the time of the gathering of names for the groups and the time of the actual administration of the instrument.

Several statements in the questionnaire did not seem to measure what they were intended to measure. Consequently, before the instrument used in this study is used again, the items should be checked for validity.

Conclusions Regarding Results

For purposes of statistical analysis, fifty statements dealing with attitudes were grouped into thirty-five attitude areas. When the responses of the four Indian student groups were compared with the responses of the non-Indian group, group RI was found to be significantly different in twenty-two out of these thirty-five attitude areas, group RR in twenty-one, group RE in eighteen, and group BO in only sixteen.

All Indian student groups revealed significant differences from that of the non-Indian group in tough-radical orientation, authoritarian attitude, tolerance of ambiguity, intolerance of ambiguity, active-passive orientation, optimism, opposition to bossing, and attitude toward post secondary education. The non-Indian group indicated more acceptance of tough-radical orientation and more tolerance of ambiguity than did any of the Indian groups. All Indian groups expressed more agreement with the authoritarian attitude, more intolerance of ambiguity, more passive orientation, more optimism, more opposition to bossing, and more inclination toward post secondary education than the non-Indian group. No significant difference was found between the non-Indian group and any of the four Indian groups in tough-conservative orientation, lack of time consciousness, unwillingness to work, emphasis on thinking, or interest in learning.

Responses to the tender-tough, radical-conservative statements revealed that all four Indian groups agreed more with the tender-conservative outlook, while the non-Indian group agreed more with the tough-radical attitude.

Of the remaining attitude areas, the RR group showed no significant difference from the attitude of group NI in democratic orientation, collectivistic-individualistic orientation, lack of self-esteem, pessimism, willingness to work, attitude toward nature, self-reliance, faith in people, and attitude toward education for its own sake. Group RI showed no significant difference from Group NI in tender-conservative attitude, democratic attitude, present orientation, self-esteem, attitude toward nature, self-reliance, doubts about ability to succeed, and attitude toward learning by memorization. Groups BO and NI responded similarly to statements concerning present orientation, future orientation, collectivism-individualism orientation, lack of self-esteem, self-esteem, pessimism, time consciousness, attitude toward sharing, attitude toward nature, self-reliance, modesty, doubts about ability, and attitude toward curricula. Responses of group RE were not significantly different from those of group NI in tender-radical outlook, collectivism-individualism orientation, lack of self-esteem, self-esteem, pessimism, present orientation, time consciousness, willingness to work, faith in people, modesty, doubts about ability, and attitude toward curricula.

Of the thirty-five comparisons of attitude responses between group

NI and group RR, hypothesis one was supported fourteen times and rejected twenty-one times. Comparison between groups NI and R I supported hypothesis two thirteen times and rejected it twenty-two times. Hypothesis three was supported in nineteen attitude areas and rejected in only sixteen. Hypothesis four was supported by seventeen comparisons and rejected by eighteen. From these results it appears as if taking Indians from the reservation and placing them in a residence with non-Indian students, or boarding them in non-Indian homes and having them attend integrated schools are the two environments which have the greatest affect on Indian student attitude assimilation with non-Indians.

When the responses of the two groups living on the reservation were combined and the responses of the two groups that were living off the reservation were combined and these two combined groups were compared with the non-Indian group and with each other, the following was revealed. Out of thirty-five comparisons in attitude areas, hypothesis five was rejected on twenty-eight and supported on only seven. Hypothesis six was supported in eleven cases and rejected in twenty-four. Hypothesis seven was supported seventeen times and rejected eighteen times. These results added to the previous evidence which suggested that the residence and boarding environments were more conducive to attitude acculturation than were the two reservation situations.

Comparisons of responses given by group RI with those given by group RR revealed fewer significant differences than were shown between combined group RR plus RI and combined group BO plus RE. Hypothesis eight was

supported on twenty-five comparisons and rejected on only ten. Even fewer significant differences were found between attitude responses given by groups RE and BO. Hypothesis nine was supported in twenty-nine attitude areas and rejected in only six.

When self-estimates on eighteen bipolar, adjectival scales were compared, hypothesis one was supported thirteen times and rejected five times, hypothesis two was supported seventeen times and rejected once, hypothesis three was supported eleven times and rejected seven times, and hypothesis four was supported sixteen times and rejected twice. All Indian student groups evaluated themselves lower than the non-Indian student group on almost every scale. These results indicated that the greatest similarity to non-Indian self-concept was developed by students living in residence with non-Indian and Indian students as well as students remaining on the reservation and attending integrated schools. The greatest difference in self-concept from that of non-Indian students was revealed among the group of Indian students who boarded in non-Indian homes and attended integrated schools.

Apparently for self-concept to develop along the lines of non-Indian students, Indian youth need the security of living with at least some of their Indian peers and the contact with non-Indians which is achieved by attending integrated schools.

In general, the results of this study have indicated that boarding in non-Indian homes or living in residence with Indian and non-Indian students

and attending integrated schools are the most conducive to attitude acculturation of Indian students of all environmental situations studied. Self-estimate assimilation, however, was revealed to a larger extent among Indians living on the reservation and attending integrated schools, and among Indians living in residence with non-Indians and attending integrated schools.

Implications for Education

The evidence, though not overwhelming, indicated that attitude assimilation occurred more frequently when Indian student contact with the non-Indian culture is maximized. Indian students' self-concepts were most similar to non-Indian students' self concepts when the Indians had the security of other Indian peers as well as non-Indians in their environment.

Although Indian students living in the Drumheller student residence expressed slightly less similarity in attitude to that of non-Indians than did the students boarding in Lethbridge, and slightly less similarity to non-Indian self-estimates than the group living on the reservation and attending integrated schools, they did respond in a manner which suggested that the residence situation offered the most promise of overall assimilation. It is in the residence situation that Indian students are able to live twenty-four hours a day with non-Indians and still have the security of living with Indian peers.

Although further studies would have to be conducted before conclusive data would be available, this study did suggest that assimilation does take place in a residence where forty per cent of the students are Indian and

sixty per cent are non-Indian . If we accept the belief that the answer to the Indian problem is assimilation with non-Indians , and if further studies support the findings of this study , it would seem advisable for the Federal Department of Indian Affairs and the Provincial Department of Education to co-operate on the establishment and operation of additional student residences such as the one which is now in operation in Drumheller .

The evidence also revealed that none of the common methods which have been used to educate and assimilate Indian students have been very successful . Even in the BO group where similarity to the NI group in response to attitude dimensions was greatest , significant differences were revealed in fifteen out of thirty-five comparisons . This indicated that more research should be done to find new ways of bridging the cultural gap between Indian and non-Indian students .

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APPENDIX A

STUDENT QUESTIONNAIRE

About you:

- A. What grade are you?
- B. What programme? ,
- C. What sex are you (boy or girl)? ,
- D. What church do you attend?
- E. What is your nationality (English, French, Indian, etc.)?
- F. If Indian, of what band are you a member?
- G. What is your age now?
- H. At what school did you take most of grade one to eight?
- I. What school do you now attend?
- J. Where do you now live (Name the city, town, or reserve, or
write farm)
- K. What is your father's occupation?

The following pages contain a number of statements about many different things. You are asked to show your agreement or disagreement with each statement by circling one of the four sets of letters to the right of each statement.

Circle SA if you strongly agree with the statement .

Circle A if you agree with the statement .

Circle D if you disagree with the statement .

Circle SD if you strongly disagree with the statement .

There are no right or wrong answers . Do not give an opinion just because you think someone would expect you to give that opinion . Do give your own honest opinion about each statement . Do answer every statement . All results are strictly confidential .

SA-Strongly agree; A-Agree; D-Disagree; SD-Strongly Disagree

- | | | | | | |
|----|---|----|---|---|----|
| 1. | We should believe without question all that we are taught by the Church | SA | A | D | SD |
| 2. | The death penalty is barbaric and should be abolished | SA | A | D | SD |
| 3. | The so-called underdog deserves little sympathy or help from successful people | SA | A | D | SD |
| 4. | Most people believe in evolution | SA | A | D | SD |
| 5. | Religion offers the best hope of survival in our civilization | SA | A | D | SD |
| 6. | Control by another nation is better than going to war | SA | A | D | SD |
| 7. | Most people on relief are living in reasonable comfort | SA | A | D | SD |
| 8. | Sunday observance is old fashioned | SA | A | D | SD |
| 9. | Everyone should have the right to choose his own mate regardless of parents' wishes | SA | A | D | SD |

- | | | | | | |
|-----|---|----|---|---|----|
| 10. | Certain places of residence should be restricted to certain types of people..... | SA | A | D | SD |
| 11. | Nobody ever learned anything really important except through suffering | SA | A | D | SD |
| 12. | An insult to our honour should always be punished. | SA | A | D | SD |
| 13. | All I want out of life in the way of a career is a secure, not too difficult job, with enough pay to afford a nice car and eventually a home of my own. | SA | A | D | SD |
| 14. | When a man is born, the success he is going to have is already determined, so he might just as well accept it, and not fight against it | SA | A | D | SD |
| 15. | Planning only makes a person unhappy since your plans hardly ever work out anyway | SA | A | D | SD |
| 16. | Education and learning are more important in determining a person's happiness than money and what it will buy | SA | A | D | SD |
| 17. | When the time comes for a boy to take a job, he should stay near his parents even if it means giving up a good job. | SA | A | D | SD |
| 18. | The best kind of job is one where you are part of an organization all working together, even if you don't get individual credit | SA | A | D | SD |
| 19. | I often prefer to say nothing at all than to say something that may make a bad impression.... | SA | A | D | SD |
| 20. | I am not upset if someone laughs at me for my opinion | SA | A | D | SD |
| 21. | Few students in this school would cheat on their school work | SA | A | D | SD |
| 22. | The world is a hazardous place in which men are basically evil and dangerous | SA | A | D | SD |
| 23. | A good job is one where what is to be done and how it is to be done are always clear | SA | A | D | SD |

24.	I would like to live in a foreign country for awhile	SA	A	D	SD
25.	Often the most interesting people are those who don't mind being different and original	SA	A	D	SD
26.	What we are used to is always preferable to what is unfamiliar	SA	A	D	SD
27.	People should carefully save for the future so they will be able to care for themselves in later years	SA	A	D	SD
28.	People should spend more time enjoying today and not worry so much about the future	SA	A	D	SD
29.	We must plan our time carefully if we are to do all that we wish to do	SA	A	D	SD
30.	It should not matter if we are early or late in getting a job done	SA	A	D	SD
31.	I am willing to work hard everyday if that will help me to be successful	SA	A	D	SD
32.	Most people work too hard trying to become successful	SA	A	D	SD
33.	People who have more than they need should freely share with others	SA	A	D	SD
34.	Only greedy people save and store up things and refuse to share them with others	SA	A	D	SD
35.	Nature is stronger than I	SA	A	D	SD
36.	Man would get along best if he learned to co-operate with nature and not be always trying to change things	SA	A	D	SD
37.	There are very few things in this world that are "for sure."	SA	A	D	SD

38.	Leaders should be chosen because they can better supply the things people need than anyone else	SA	A	D	SD
39.	It is wrong for one man to boss another	SA	A	D	SD
40.	A man should learn to get along by himself without needing the help of others	SA	A	D	SD
41.	I believe most people, regardless of colour or religion, can be trusted	SA	A	D	SD
42.	One of the best things about life is that we have relatives and friends who will help us when we need help	SA	A	D	SD
43.	Such things as brassieres, shorts, athletic supports should not be mentioned when both girls and boys are present	SA	A	D	SD
44.	I fear I will not do as well in school as I would like	SA	A	D	SD
45.	It is important that we fully develop our ability to think	SA	A	D	SD
46.	I prefer to learn things I can memorize rather than think them out	SA	A	D	SD
47.	I would want a good education even if it didn't help me get a job	SA	A	D	SD
48.	I don't plan to go to University or get other education after high school	SA	A	D	SD
49.	I like to learn about new things at school or elsewhere	SA	A	D	SD
50.	I don't see any need for me to learn about so many things as we do at school.....	SA	A	D	SD

51. For this question you are asked to list at the left the best possible job or life occupation and at the right the worst possible job or life occupation for you.

_____ 6 5 4 3 2 1 _____

The numbers stand for jobs between the best and worst. Number (1) would be a job as bad as the worst. Number (6) would be a job as good as the best. Now circle one of the numbers to show the job you will probably do in life.

52. For this question you are asked to give your opinion of yourself. A descriptive word is given at the left of each row. A word which is the opposite of the first word is given at the right of each row. The numbers, from (6) to (1) are given between the two words. Circle one of the numbers in each row. For example, if you consider yourself extremely brave, circle number (6). If you consider yourself extremely cowardly, circle number (1). If you are in between somewhere, circle one of the numbers between (6) and (1).

a.	Brave	6	5	4	3	2	1	Cowardly
b.	Handsome	6	5	4	3	2	1	Ugly
c.	Friendly	6	5	4	3	2	1	Unfriendly
d.	Honest	6	5	4	3	2	1	Dishonest
e.	Smart	6	5	4	3	2	1	Stupid
f.	Kind	6	5	4	3	2	1	Cruel
g.	Successful	6	5	4	3	2	1	Unsuccessful

h.	Dependable	6	5	4	3	2	1	Undependable
i.	Leader	6	5	4	3	2	1	Follower
j.	Happy	6	5	4	3	2	1	Sad
k.	Popular	6	5	4	3	2	1	Unpopular
l.	Hard Working	6	5	4	3	2	1	Lazy
m.	Ambitious	6	5	4	3	2	1	Not Ambitious
n.	Talkative	6	5	4	3	2	1	Quiet
o.	Emotional	6	5	4	3	2	1	Calm
p.	Generous	6	5	4	3	2	1	Greedy
q.	Bossy	6	5	4	3	2	1	Not Bossy
r.	Independent	6	5	4	3	2	1	Dependent

APPENDIX B

FREQUENCY OF RESPONSE

Statement	Group NI						Group RR						Group RI						Group BO						Group RE					
	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD						
1	1	11	23	3	6	16	5	6	1	14	17	4	2	15	14	1	2	21	9	2										
2	1	10	18	6	10	11	8	2	6	14	11	5	3	11	10	6	3	12	14	4										
3	2	2	17	17	6	11	7	9	2	13	12	8	4	14	10	4	5	15	5	9										
4	2	21	12	1	1	17	13	0	3	15	14	3	0	17	6	4	3	14	11	6										
5	4	12	18	4	5	18	6	3	4	14	14	4	5	19	7	1	7	16	10	1										
6	0	3	18	17	4	3	8	18	5	6	11	13	1	4	12	15	0	5	12	17										
7	3	21	12	2	0	8	13	13	1	10	18	7	1	8	16	7	1	10	16	7										
8	2	14	15	6	2	1	13	18	0	4	24	6	1	3	17	11	4	2	15	13										
9	26	9	2	1	16	13	2	1	18	13	4	1	15	14	2	1	12	15	5	2										
10	2	9	18	9	5	10	6	11	1	7	9	19	1	5	7	19	4	3	9	18										
11	2	6	19	11	4	10	12	6	0	15	16	5	1	8	14	8	1	12	17	4										

APPENDIX B (cont.)

Statement	Group NI				Group RR				Group RI				Group BO				Group RE			
	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD	SA	A	D	SD
12	3	7	27	1	3	7	21	1	3	12	21	0	3	11	15	2	5	7	18	4
13	2	12	17	7	4	14	9	6	7	11	11	7	2	16	8	5	5	17	10	2
14	1	1	6	30	2	6	11	13	2	5	12	17	2	6	10	12	1	6	13	14
15	1	8	21	8	5	11	9	7	2	7	19	8	3	6	17	5	2	12	19	1
16	8	20	8	2	16	10	3	3	14	15	7	0	11	11	5	3	13	18	3	0
17	0	0	7	31	1	0	9	23	0	2	13	21	0	2	10	20	0	2	10	22
18	4	14	17	3	4	15	12	2	5	19	11	1	4	15	10	3	1	14	17	2
19	10	21	5	2	6	15	9	1	8	14	11	3	4	17	8	3	8	19	5	2
20	4	19	13	2	1	24	3	4	4	24	7	1	2	14	10	4	6	15	11	2
21	1	7	18	12	6	15	8	3	5	23	4	4	2	14	8	8	5	19	7	3
22	2	3	21	12	3	3	21	6	4	11	13	7	2	5	16	5	0	6	20	8
23	3	14	16	5	8	18	6	1	6	23	7	0	3	22	5	0	14	19	1	0
24	15	16	6	1	3	22	3	5	10	16	5	5	4	15	10	2	4	22	5	3
25	17	19	2	0	9	21	2	1	13	20	1	2	8	21	2	0	8	22	4	0

APPENDIX B (cont.)

Statement	Group NI			Group RR			Group RI			Group BO			Group RE		
	SA	A	D	SA	A	D	SA	A	D	SA	A	D	SA	A	D
26	4	20	12	2	4	18	11	0	3	24	8	1	2	17	9
													1	4	20
27	9	20	8	1	14	17	1	1	16	18	2	0	11	20	1
													0	17	16
28	11	12	12	3	5	10	8	10	6	7	15	8	5	6	18
													3	8	10
29	7	22	7	2	13	14	2	2	12	21	3	0	7	20	3
													1	8	22
30	1	4	19	14	1	3	15	13	0	5	18	13	1	2	19
													5	0	17
31	12	20	6	0	17	11	4	1	23	12	1	0	17	15	0
													0	16	17
32	5	15	15	3	4	9	13	6	5	12	19	0	2	13	15
													1	3	14
33	3	15	19	1	6	15	7	4	7	18	11	0	7	16	8
													1	6	22
34	2	11	17	8	7	8	11	7	9	11	11	5	3	7	17
													5	6	16
35	13	19	5	1	8	16	7	2	7	20	9	0	4	14	4
													6	4	19
36	3	12	20	3	9	15	7	1	8	18	7	2	8	15	8
													1	4	19
37	8	22	8	0	9	17	5	0	6	21	9	0	1	22	8
													0	3	20
38	3	19	14	1	8	15	9	0	8	17	10	1	3	15	13
													0	2	12
39	4	9	23	2	8	11	10	3	7	13	16	0	4	16	10
													2	11	16
													5	16	5
													2	11	16

APPENDIX B (cont.)

Statement	Group NI			Group RR			Group RI			Group BO			Group RE							
	SA	A	D	SA	A	D	SA	A	D	SA	A	D	SA	A	D					
40	5	19	12	2	5	11	11	5	8	17	8	3	9	14	7	2	9	21	4	0
41	16	16	4	2	15	14	1	1	23	12	1	0	17	12	1	1	17	14	3	0
42	6	22	7	3	10	16	4	2	13	18	4	1	11	13	7	0	5	24	4	1
42	2	13	18	4	6	8	12	6	6	13	11	6	3	14	13	1	2	18	11	3
44	7	21	9	1	5	10	15	2	5	19	9	3	5	20	5	2	3	19	11	1
45	24	13	1	0	15	17	0	1	22	14	0	0	16	15	1	0	19	15	0	0
46	1	6	18	13	3	9	16	5	1	6	22	7	5	5	18	3	2	9	21	2
47	6	15	8	8	7	10	12	4	12	14	6	4	8	18	4	1	12	12	7	3
48	4	11	16	7	2	2	20	9	1	4	14	17	1	3	16	11	0	4	24	6
49	15	23	0	0	14	19	0	0	18	18	0	0	12	20	0	0	12	22	0	0
50	8	11	13	6	4	2	20	7	1	3	18	14	3	7	12	8	2	10	17	5

APPENDIX C

RESULTS OF CHI SQUARE TESTS FOR SIGNIFICANT DIFFERENCES

Statement	RR/NI	RI/NI	BO/NI	RE/NI	RR+RI/NI	BO+RE/NI	RR+RI/BO+RE	RI/RR	RE/BO	Attitude Area
1, 5	S	NS	S	S	S	S	S	S	NS	Tender-conservative
2, 6	S	S	S	NS	S	S	S	S	NS	Tender-radical
3, 7	NS	NS	NS	NS	NS	NS	NS	NS	NS	Tough-conservative
4, 8	S	S	S	S	S	S	NS	S	S	Tough-radical
9	NS	NS	S	S	S	S	NS	NS	NS	Democratic
10, 11, 12	S	S	S	S	S	S	S	S	NS	Authoritarian
24, 25	S	S	S	S	S	S	S	S	NS	Tolerance of Ambiguity
23, 26	S	S	S	S	S	S	NS	NS	S	Intolerance of Ambiguity
13, 14	S	S	S	S	S	S	NS	NS	NS	Passivistic
15	S	NS	NS	S	S	S	S	S	NS	Present Orientation
16	S	S	NS	S	S	S	NS	NS	NS	Future Orientation

APPENDIX C (cont.)

Statement	RR/NI	RI/NI	BO/NI	RE/NI	RR+RI/NI	BO+RE/NI	RR+RI/BO+RE	RI/RR	RE/BO	Attitude Area
17, 18	NS	S	NS	NS	S	NS	S	NS	NS	Familistic Orientation
19	NS	S	NS	NS	S	NS	NS	NS	NS	Lack of self-esteem
20	S	NS	NS	NS	S	NS	S	S	NS	Self-esteem
21	S	S	S	S	S	S	NS	NS	S	Optimism
22	NS	S	NS	NS	S	S	S	S	NS	Pessimism
27	S	S	NS	S	S	S	NS	NS	NS	Saving for Future
28	S	S	S	NS	S	S	S	NS	S	Enjoying today
29	S	S	NS	NS	S	NS	NS	NS	NS	Time Conscious
30	NS	NS	NS	NS	NS	NS	NS	NS	NS	Not time conscious
31	NS	S	S	NS	S	S	S	NS	NS	Hard work
32	NS	NS	NS	NS	NS	NS	NS	NS	NS	Not hard work
33, 34, 38	S	S	NS	S	S	S	S	NS	NS	Sharing
35, 36, 37	NS	NS	NS	S	NS	S	S	NS	NS	Submissive to Nature

APPENDIX C (cont.)

Statement	RR/NI	RI/NI	BO/NI	RE/NI	RR+RI/NI	BO+RE/NI	RR+RI/BO+RE	RI/RR	RE/BO	Attitude Area
39	S	S	S	S	S	S	S	NS	S	Bossing wrong
40	NS	NS	NS	S	NS	S	S	NS	NS	Independence
41, 42	NS	S	S	NS	S	S	NS	NS	NS	Trustworthiness of people
43	S	S	NS	NS	S	NS	S	NS	NS	Modesty
44	S	NS	NS	NS	S	NS	NS	S	NS	School Achievement
45	NS	NS	NS	NS	NS	NS	NS	NS	NS	Thinking Ability
46	S	NS	S	S	S	S	S	NS	NS	Memorization
47	NS	S	S	S	S	S	S	NS	S	Purpose of Education
48	S	S	S	S	S	S	NS	S	NS	Not post secondary education
49	NS	NS	NS	NS	NS	NS	NS	NS	NS	New knowledge
50	S	S	NS	NS	S	S	S	NS	NS	Not new knowledge

NOTE:

From this table it can be seen that statements one and five were used to measure the tender-conservative attitude. The reservation Indians attending integrated schools (RI) were not significantly (NS) different from the non-Indian (NI) group. "S" has been used to indicate significant differences.

APPENDIX D

NUMBER OF STUDENTS, BY GROUPS, WHO AGREED (A)* OR DISAGREED (D)*

WITH THE LISTED SELF-ESTIMATE ITEMS OF QUESTION 52

Adjective	Group NI		Group RR		Group RI		Group BO		Group RE	
	A	D	A	D	A	D	A	D	A	D
Brave	27	11	24	9 (NS)	28	5 (NS)	20	9 (NS)	26	8 (NS)
Handsome	23	15	12	20 (S)	22	11 (NS)	15	12 (NS)	19	10 (NS)
Friendly	35	3	25	7 (S)	31	2 (NS)	23	8 (S)	31	4 (NS)
Honest	35	3	27	6 (NS)	34	3 (NS)	22	7 (S)	32	1 (NS)
Smart	25	13	20	13 (NS)	24	9 (NS)	19	10 (NS)	23	10 (NS)
Kind	35	3	26	6 (NS)	33	0 (NS)	22	8 (S)	33	1 (NS)
Successful	27	11	18	14 (NS)	23	9 (NS)	16	13 (S)	26	7 (NS)
Dependable	35	3	23	10 (S)	31	2 (NS)	23	7 (S)	23	10 (S)
Leader	18	20	19	13 (NS)	22	10 (S)	13	16 (NS)	19	13 (NS)
Happy	32	6	27	6 (NS)	33	1 (NS)	21	10 (S)	29	5 (NS)

APPENDIX D (cont.)

Adjective	Group NI		Group RR		Group RI		Group BO		Group RE	
	A	D	A	D	A	D	A	D	A	D
Popular	30	8	14	18 (S)	27	7 (NS)	16	14 (S)	23	12 (S)
Hard working	30	8	23	9 (NS)	31	4 (NS)	20	11 (NS)	26	8 (NS)
Ambitious	32	6	24	7 (NS)	33	1 (NS)	23	7 (NS)	30	4 (NS)
Talkative	21	17	21	12 (NS)	16	17 (NS)	13	18 (NS)	22	12 (NS)
Emotional	21	17	16	16 (NS)	14	20 (NS)	16	16 (NS)	19	16 (NS)
Generous	31	7	27	6 (NS)	30	4 (NS)	24	7 (NS)	32	2 (NS)
Bossy	13	25	4	29 (S)	6	27 (NS)	9	32 (NS)	10	24 (NS)
Independent	25	13	18	14 (NS)	25	8 (NS)	24	5 (NS)	25	9 (NS)

* A represents an estimate of 4 or more; D is 3 or less.

NS means no significant difference between this group and group NI existed.

S means a significant difference existed between this group and group NI.

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